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VOL. XV.] JANUARY 1916. [No. 1.

بسم الله الرحمن الرحيم

نحمده و نصلی علی رسوله الکریم

God Bless the British Government!

We have more than once acknowledged our deep debt of gratitude to the British Government for its untold favours on the Ahmadiyya community. All communities living in the vast continent of India are enjoying the blessings of the British rule, but none has greater reason to feel grateful to it than the Ahmadiyya community. What would have been the lot of the community, if there had not been the strong hand of the British Government to protect it, may be judged from the fate of two of its members in the so-called Muslim state of Cabul. They were put to death, by order of the present and the late Amir respectively, in the capital of Afghanistan before the eyes of the whole city of Cabul, for no other fault than that they believed in Ahmad as the Promised Mahdi, and rejected the popular doctrine of Ghaziism and warrior Mahdi. The present Amir, before ordering the execution of Sahibzada Abdul Latif, who occupied a distinguished position in the Cabul Durbar and was the recognised spiritual guide of thousands of the Amir's subjects, but who excited the anger of the Amir by believing in a Mahdi who had not come with a sword in accordance with the expectations of ignorant Mussalmans, invited the opinion of the Grand Qazi and other learned Ulema of the Court, who, perhaps with a single exception, all declared that the only meet punishment for the Sahibzada was that he should be stoned to death publicly and his death be

witnessed by the populace. The first stone was cast by the *pious* hands of the Grand Qazi, the second by the Amir himself; then followed a volley of stones from all sides and the holy saint of Afghanistan expired under a heap of stones, his sacred body all covered with wounds.

But the Ahmadees would have fared no better even in India, if it had not been for the protecting hand of the British Government. So bitterly hostile were the Mullahs and other Mussalmans of India against the Ahmadiyya movement, that notwithstanding the British Government they lost no opportunity to persecute the followers of Ahmad. The Mullahs incited the masses against the Ahmadees, declared it lawful to rob them not only of their property but also of their wives. Though the fear of the British Government prevented them from putting Ahmadees to death, yet it could not hinder them from publishing the *fatwa* that they *deserved* to be put to death. They repeatedly asked Ahmad to quit British territory and go to Mecca and Medina and see what treatment he would receive there, meaning that it was only owing to the British Government that his life was safe, and that if he went to a country where the so-called Muslims were free to deal with him accerding to their will, he would receive the same treatment which two of his followers received in the capital of Afghanistan. Even in India, though they were unable to conduct a regular campaign of open and wholesale persecution of the Ahmadees, thanks to the fear of the British Government, yet they did all that lay in their power to trouble and harass them. Though the British Government is ever ready to help us, yet it is not omniscient, and hence it happens not unoften that notwithstanding the British Government, the bigoted opponents of the Ahmadiyya movement do manage to inflict unbearable trouble on its members. This is especially the case when our persecutors happen to be men of some influence. Not only are our brethren subjected to social ostracism, but they are even severely beaten and sometimes even robbed of all their belongings. So bitter is the persecu-

tion sometimes that our brethren have to confine themselves to the four walls of their homes or flee to some other place for safety.

It is strange to see that this feeling of bitter hostility towards the Ahmadiyya movement is not confined to any particular part of India, but wherever the Ahmadiyya movement secures a footing, the so-called Mussalmans make a common cause against them and try their utmost to extirpate the movement by subjecting its adherents to the most bitter persecution. A fresh instance of such persecution is furnished by the distant district of Malabar. The persecution of the Ahmadees there commenced more than three years ago. As we noticed in our number for November 1912, members of our community at Cannanore were so bitterly persecuted that they could not come out in the streets, and thirteen of them had actually to fly for their lives at night to other parts of India. At last the British authorities came to their rescue. The persecutors, it appears, were warned against molesting Ahmadees and after some time the fugitives went back to their homes.

But the orthodox never really refrained from harassing the poor Ahmadees. They bear deep-rooted malice against them and therefore they cannot bear to see the Ahmadiya movement taking root in their midst. The Ahmadees continued to bear their persecution with patience. But this only encouraged their persecutors to carry on their persecution with even greater rigour. Being encouraged by their leaders, they took to persecuting them most mercilessly. They were beaten when going to say their prayers in the mosques. They were not allowed to bury their dead in the cemeteries. One of them was beaten almost to death. They could not dare to leave the precincts of their houses for fear of violence. Their children were turned out of Arabic schools and even students of Government educational institutions could not venture to attend the schools. When matters came to such a pass, the persecuted Ahmadees could see no other alternative but to appeal to

British authorities for protection. Learning of the pitiable condition of the Ahmadees in Cannanore, the Secretary of the Sadr Anjuman-i-Ahmadiyya, Qadian, also made a representation to His Excellency, the Governor of Madras, through His Honour, the Lieutenant-Governor of the Punjab, entreating him to order immediate enquiries into the matter and protect the poor Ahmadees against their cruel oppressors; and we learn with great satisfaction that the British authorities of the district rendered prompt assistance to our brethren, thus laying the whole Ahmadiyya community in all parts of the world under a deep obligation. Finding the grievances of our brethren to be real and their condition to be pitiable, they had compassion on them and won the hearts not only of the Ahmadees of Cannanore but also of all their brethren throughout the world, by doing all in their power to relieve the miserable condition of their persecuted subjects. They were pleased not only to grant the Ahmadees of that place a piece of land for the purpose of building a mosque and for the burial of their dead, but also gave a warning to the real instigators of the mischief that any repetition of such deeds would be severely punished. We offer our heartfelt thanks to Messrs. Innes, Evans, Hill, Windle and other high officials for the timely aid they have rendered to our brethren.

The truth is that the peace we are enjoying under the British Government we cannot enjoy under any other Government under the sun. We believe the British Government to be a God-send. Every community in India, as I have already said, has reasons to feel grateful to this Government, but none has more grounds for gratitude than the Ahmadiyya community. The only earthly government to which we can look for support and protection is the British Government.

The recent events at Cannanore have shown that we can expect no sympathy even from those 'friends of India' who wish to see Home Rule established in the *Arya Varta*.

The *New India*, (a Madras daily, edited by Mrs. Annie Besant, the chief advocate of the Home Rule for India and the

patron of the so-called Madras Parliament) has a leader in which, she, without taking any trouble to know the truth, makes an unwarranted attack on Mr. Hill, C.S.I., of Cannanore, for the only reason that he, like a true Britisher, sought to deliver a poor and helpless community from the tyranny of their persecutors. She, without taking the trouble of ascertaining the facts of the case, is pleased to represent the continued and systematic persecution of the Ahmadees of Cannanore, as the mischief of 'the street-boys' and inveighs against Mr. Hill for the steps the latter has taken to put an end to the pitiable condition of a persecuted community. Her article has made us all the more attached to the British Government, for it shows that we should not expect to receive any better consideration at the hands of the "Home Rulers" of India than the Mussalmans of India, Afghanistan, Turkey, and Arabia. &c. Her article has furnished another proof of the fact that the only people from whom we can expect help and sympathy are the British people, and we pray that God may reward them for the kindness they have shown to us. That the action of the authorities has been greatly appreciated by, and has even evoked a chorus of admiration from, all well-informed papers is clear from the following extracts :—

The *West Coast Reformer*, dated the 22nd December, 1915, says :—

In view of the perverted reports and comments made in certain quarters with regard to the action taken by the local authorities in the sectarian quarrels among the Muhammadans of Cannanore, it may be interesting to review the salient features of the situation which was very near a breach of public peace. The Ahmadia sect was founded in 1880 by Mirza Ghulam Ahmad of Quadian in the Punjab and its members are gradually increasing. It claims to be essentially an Islamic movement, with faith in peace. Ahmadians believe in the coming of a peaceful Mahdi and not a warrior Messiah who would extirpate non-Moslems, and they repudiate wild notions of Jehad. A high British officer in the N. W. Frontier Province has thought

it beneficial to distribute widely the teachings of Ahmad which prove that "Islam does not countenance crimes which ignorant and wicked men may commit under the cloak of religion." The Ahmadies do not look upon the Sultan of Turkey as the Khalifa but consider the founder of their sect, Ahmad, as their spiritual head. The orthodox Muslims strongly disapprove some of the doctrines of the new sect. The Ahmadees of Cannanore who number about 2,000 complained that they were persecuted and excommunicated by their orthodox co-religionists. Various painful instances were cited by them, and they specified certain persons to be leading the crusade against them. They submitted a memorial to the District Magistrate setting forth their grievance in detail. An official enquiry became imperative in general public interest. In the meanwhile the Secretary to the Ahmadiya association in the Punjab, who was informed of the situation in Cannanore, submitted memorials to the Lieutenant-Governor of that province and through His Honour, to the Governor of Madras, praying for the protection of the interests of the Ahmadies of Cannanore. Telegrams followed, and a careful local investigation was proceeded with. Mr. Innes, the then Collector, found that Ahmadians were excommunicated from the mosque and burial grounds in Cannanore under the control of the Sultan Ali Raja and decided to provide the Ahmadians with a Government site for the construction of a mosque and burial ground. The Divisional Officer accordingly selected a plot of 23 cents registered as Government Poramboke and made it over to the Ahmadia community in anticipation of formal approval, in order to avoid the possibility of a breach of peace. The Ali Raja objected to the transfer of the land and submitted a memorial to Government but his objections were summarily dismissed by Government after communicating with the Collector. Some Tiyyas purporting to be residents of the locality also submitted petitions protesting against the alienation of the land. The Collector, Mr. Evans, then inspected the site and satisfied himself that the objections deserved no consideration. The local military and sanitary authorities approved the site. The Cannanore

municipal council also approved it. The Collector therefore finally approved of the transfer of the land and the municipal council was requested to issue a license at once to the representative of the Ahmadiya community to enable them to use the site as burial ground and to erect a mosque. The Collector has further warned the persons who have objected to the transfer of the site that any illegal interference with the Ahmadiyans and any action likely to disturb the peace will be severely dealt with. Any dispassionate and impartial observer of these circumstances would easily recognize the fairness of the action taken by the authorities concerned.

"Onlooker" sends the following message to the *Cochin Argus* of 16th December, 1915 :—

Your Madras contemporary *New India*, wrote a very angry leader a few days ago, blaming the District authorities for various alleged acts of injustice and discourtesy to the Ali Rajah of Cannanore. Your contemporary describes this Moplah Rajah as the Sultan. In all official transactions and in every historical treatise on the Arakal family, the Ali Rajah is described as the Ali Rajah. I do not know, therefore, if the grand title of Sultan can be considered accurate or appropriate.

* * * * *

Originally, the Arakal Rajah was in the position of a tributary Chief to the Chirakal Rajah, from whom the Arakal people first obtained their Jaghir. Subsequently, as a result of the Mysorean invasion, the Arakal House became tributary to Tippu. Eventually, with the British occupation, it came to occupy a tributary position under the British Government. When and where the idea of Sultanship, which implies Imperial power and authority, came in is a good deal more than I know. Perhaps, *New India* will condescend to explain.

* * * * *

But to come to details that are at present very much more important. *New India* charges the District authorities, among other things with having taken a plot of land in Cannanore

Town, belonging to the Ali Rajah, and handing it over, without his leave or license, to the Ahmadia sect for a mosque and burial ground for themselves. From the recent Order issued by Mr. Evans and mentioned by me in one of your previous issues it is seen that the plot in question is Government jemn. The plot was marked out by the Sub-Collector of Tellicherry, after consultation, as I understand, with the Tahsildar of Chirakal and the Municipal Chairman of Cannanore, both of them Moplah gentlemen. This being so, it is curious that the authorities should be accused of despotic land-grabbing. Possibly, the Ali Rajah lays claim to the plot, but pending his establishment of this claim *New India* might be expected to suspend its judgment.

* * * * *

In the course of the article, your contemporary refers to a notice which the Sub-Collector desired the Ali Rajah to post up in all the mosques under his control, stating his, the Ali Rajah's, disapproval of the molestation of Ahmadias and that such persecution was against the Mahomedan religion. It would appear from your contemporary, that the Rajah at first objected to publishing such a notice on the ground that he was unaware of any persecution. Possibly, he was unaware, but if so, it is certainly remarkable that he should have remained unaware of what nearly every other person in Cannanore was well aware, viz., that the Ahmadias were being molested and persecuted in a variety of ways for months together by the non-Ahmadias of the town. It is indeed a pity that *New India* should run away with the notion that a responsible officer of the Government would, without the amplest justification, have asked for the publication of such a notice.

* * * * *

New India also tells its readers that Mr. Innes had written to the Rajah to say that, if the Ahmadias continued to be molested, some of the leading Moplahs whom the District Magistrate thought were behind the persecution, would have to be deported under the Defence of India Act. Assuming that

Mr. Innes had written in these terms, he was no doubt irregular in his action, since the Defence of India Act did not operate in this District. If, however, Mr. Innes did really write, we have now, I think, the explanation as to the sudden abandonment of the campaign of persecution which had gone on for months. *New India* is very indignant over the alleged wrongs of its Sultan, but if it put itself to the trouble of finding out what the Ahmadias had been enduring until the District authorities adopted a firm policy, it would have to admit that it committed the mistake of putting the boot on the wrong leg.

* * * * *

What *New India* has said about the Ali Rajah being loyal and a friend of England need not be objected to. Did not Malabar ring last year with the news that the Rajah had cabled to Lord Kitchener, offering to send a million Moplahs to fight for England in the world war! A few weeks later did not Malabar ring again with the news that Lord Kitchener had cabled back the one word "Thanks." After all this, the loyalty of the Ali Rajah and his friendship for England may be wholly conceded. The Ali Rajah's loyalty should not, however, be a pretext for diatribes against Government officers, who had found it necessary to deal firmly with a situation which threatened te become intolerable and to paint the green grass of the Cannanore *maidan* very red.

* * * * *

A correspondent writing to the *West Coast Spectator* says in its issue of 11th November, 1915 :—

You have doubtless heard of the Ahmadiya movement and the progress it has been making in Cannanore. The Ahmadias of Cannanore had a good deal of undeserved trouble recently, but it is apparent that in Mr. Windle, North Malabar has a Police officer who may be relied upon to fulfil the role of protector of the weak. The other day, the Ahmadias apprehended, not altogether without reason, that trouble might be caused over the funeral of an infant of a member of their persuasion. Mr.

Windle's prompt and firm action dispelled even the faintest shadow of trouble.

I am told the Ahmadias of Cannanore had promised a site for a mosque and burial ground for their own use, and doubtless, when this has been handed over, they will enjoy peace and quiet. Evidently, the action of the authorities in giving the Ahmadias a site has griped certain non-Ahmadia sections in the town but the latter would be well-advised to remember that, like the dew of Heaven, British justice and goodness falls without distinction on rich and poor alike, on the great as well as the lowly, and is no mean respecter of persons.

The same paper contains in its issue of 11th December, 1915, the following refutation of the allegations made in the *New India* :—

Elsewhere we extract from our contemporary, the "New India," an article on the Ahmadia controversy in Cannanore, which will be read with interest. Our contemporary, in our opinion, has been carried away by her enthusiasm and fallen into the expression of language which does not seem to be justified by the actual state of affairs. "New India" has not, evidently, cared to look into the other side of the question, and if she had, we are sure, she would not have permitted herself to be carried away by her indignation.

The paper has fallen foul of the district authorities and that needlessly. We know that had it not been for the prompt action of the authorities, Messrs. Innes, Hill and Evans, there would have been serious rioting, accompanied, perhaps, by bloodshed, creating a situation which "New India" itself would not have liked. When power and influence combine together to crush (we use this word metaphorically) a helpless people, they should in their turn be crushed. Desperate diseases call for drastic remedies ; and saints and sickly sentimentalists might as well lash themselves into a fury because the physician has branded his patient.

Distance has probably clouded the vision and warped the judgment of our contemporary, for which we should make some allowance. Being on the spot, and in a position to bring dispasssionate judgment to bear on the situation in Cannanore, we are justified in congratulating the authorities on their firmness, which has refused to be led away by power and influence, afforded protection to a community, much persecuted, and demonstrated the strict impartiality of British justice which makes no distinction between prince and peasant. We hope and trust that angry outbursts of misguided zeal will not deter the authorities from protecing the weak from the strong and championing the cause of the oppressed. Neither will they, we hope, be deluded by clap-trap such as injured innocence and unrewarded loyalty.

It makes the following further reply in its issue of 15th December, 1915, to the article in the *New India* :—

" New India's indignation over Mr. Hill, I.C.S., ' pegging out ' a plot of land alleged to be beloging to the Arakal Raja for building a mosque for the Kadians now turns out to be purely out of place and unjustified. We understand the plot of land is claimed by the Government as a registered waste. It will thus be seen that the matter is of a purely civil nature, and the Raja, if he had any right over the plot, could have vindicated it in a civil court. " New India " does, therefore, owe an apolgy to Mr. Hill."

It will not be out of place to add here that we are receiving such kind treatment at the hands of the British people not only in India but also outside it. Our Missionary, Maulavi Hafiz Ghulam Muhammad, B. A., informs us that His Excellency the Governor of Mauritius, has been graciously pleased to place at his disposal the Cinema Hall, Rose Hill, where he is allowed to deliver his lecture thrice a week, and that inspite of strong opposition on the part of the non-Ahmadee Mussalmans of that place. We take this opportunity to offer our heartfelt thanks to His Excellency the Governor of Mauritius for this kindness of his, and assure him that the whole Ahmadiyya community feels deeply indebted to him for his generosity.

English Translation of the Holy Quran.

Not only in Europe and America but even in India there is a widespread demand for an authentic source of information about Islam. Such a reliable source is no other than the Holy Quran, which, being in Arabic, is difficult of comprehension by the English speaking people except through the medium of an English translation. But it is a pity that the translations so far published are either from the pens of the detractors of Islam or those who had no great acquaintance with its teachings. As a result, these translations have failed to serve the purpose for which they were intended, and this precious treasure of spiritual knowledge which commands a wider reading than any other book in the world and which is held dearer by millions of men than life itself, has continued to remain a sealed book for the outside world. Although a long-felt desideratum, it was for the first time pressed upon the attention of the Anjuman Taraqqi Islam when Ch. Fateh Muhammad, M.A. (through whose efforts quite a number of gentlemen and ladies have embraced the Holy faith of Islam in England) wrote to say from London that the greatest need of the day was an English translation of the Holy Quran, because both the supporters and the opposers expressed a desire to acquire first-hand information from the Holy Quran and that no authentic translation, he added, was forthcoming. So recognising the immediate necessity for a trustworthy translation, the Anjuman Taraqqi Islam took in hand the long deferred task of getting ready an English translation of the Holy Quran and appointed for this purpose a board of translators thoroughly versed in western learning and highly proficient in Islamic theology. The Anjuman proposes to bring out this translation in thirty regular instalments, one following the other as soon as possible, so that the anxious public may not be kept long in suspense. The first instalment is by this time ready for publication.

It goes without saying that for the establishment of mutual cordiality among the followers of different faiths it is absolutely necessary for every body to know for certain the views held by the advocates of the faiths other than his own, and for the views of a Muslim the Holy Quran is the only dependable source. So we have every hope that this translation will go a long way towards promoting the peace of the world. In conclusion we wish to point out that this translation is not published as a speculative venture. The Anjuman which controls all affairs about it is a missionary agency and thus the sale-proceeds are sure to be expended on similar useful undertakings.

Some idea of the special features of this Translation may be had from the specimen pages which may be supplied on application. As can be seen from the specimen pages, the uppermost space in every page is consecrated to the Arabic Text written in a bold and beautiful hand. Below it, there is the transliteration of the same, lower down in order comes the English rendering, the explanatory notes, a running note on the arrangement of the verses, and finally the cross-references. Every part published will have an Index at the end and when the translation of the whole Quran is complete, the whole volume will be brought out with an ample Introduction dealing with all the important problems concerning the Holy Quran, and rules and suggestions for the easy grasp of the same.

The price of each part, full rexine bound, superior paper, is Rs. 10, (or 14*s*); full Morocco bound, superior paper, Rs. 15 (or 1£); ordinary paper, Rs. 2 (or 3*s* 6*d*.). Intending subscribers are requested to send their orders to the Secretary, Anjuman-i-Taraqqi Islam, Qadian, Punjab, India, or to Qazi Abdullah, B.A., B.T., Muslim Missionary, 257, Richmond Road, Twickenham, London.

It may be added that the book consists of about 130 pages (Encyclopaedia Britannica size) and even the paper designated as 'ordinary' is one of superior quality.

To give our readers some idea of the notes, we reproduce below the English translation of verses 105—111* of the Second Chapter, with explanatory notes and the note of arrangement on these verses. A perusal of these notes, we hope, will show that the work affords rich facilities for the intelligent grasp of the Quranic teachings.

The specimen notes which we reproduce below are only meant to give the reader some idea about the subject matter. In order to appreciate other beauties of the work, one must see the original book or at least the specimen pages. We are unable to give here the beautifully written Arabic text that adorns the top of the page in the original, the carefully executed transliteration (for which our Publishing firm had to prepare special type to represent the various Arabic sounds not found in English and also the various vowel sounds), nor are we able to represent here the general plan of the work the beauty of which can be realised only by casting a glance at the original book.

*Bismilla hir Rahma nir-Rahim (*I begin* with the name of Allah, the Beneficent, the Merciful) has been counted as the first verse of the chapter.

Specimen Notes from the New Translation of the Holy Quran, Part I.

105. O ye who believe, say not, 'Rá'iná,' but say, 'Unzurná,' and hearken; and for the disbelievers is a painful punishment.[1]

1. The Jews were in the habit of devising plans to detract from the reverential awe, with which the minds of the Muslims were inspired towards the Holy Prophet (on whom be peace and blessings of God). One of these mean attempts was to address such words to the Holy Prophet (on whom be peace

NOTE ON ARRANGEMENT.

After mentioning the intrigues which the Jews carried on with the outsiders to ruin the mission of the Holy Prophet, those of their machinations are spoken of by means of which they sought to sow dissension and discord among the Muslims, desiring to create a spirit of arrogance among them against the Holy Prophet and

106. They who disbelieve, whether of the people of the Book or of those who associate gods with Alláh, desire not that any good should be sent down to you from your Lord; and Alláh chooses for His mercy whomsoever He will; and Alláh is of exceeding bounty.[1]

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and blessings of God) as could bear a two-fold sense, one good and the other bad. The Muslims also, in imitation of the Jews and in ignorance of their real motive, began to imitate their language. One of the words used by the Jews was راعِنا *rá'ina* which is a compound formed from رَاعٍ *rá'i* and نَا *na*, and means 'show favour to us.' But the word can also be traced to the root رَعِن *rá'in*, which means 'a fool.' When used in addressing a person, it takes the form of *rá'ina* and means "*O fool!*" In this verse, God forbids the Muslims to use such words, and advises them to use such language as may be respectful and unequivocal. He exhorts them to say انظُرنَا *unzurna*, instead of راعِنا *rá'ina*, because the former, unlike *rá'ina*, conveys no bad sense, but only means 'have a regard for us.' He further advises them to listen to the Prophet attentively, so that they might not be in need of using such words. (The word *rá'ina* or *unzurna* is used as an apology for not hearing or understanding what was said. It corresponds to the English expression "I beg your pardon").

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1. That is, the Jews and others are bent upon causing the Muslims to go astray from the path of truth and desire to deprive them of the promised blessings. So, the Muslims should ponder over their words and take care that they may not be misled by the glozing words of the Jews. The word خَيْر (*good*) in this verse particularly means *revelation*.

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thus deprive them of the rich rewards they were reaping as a community. But the Holy Qur-an says that when God chooses a people for the favour of His revelation such schemes, whether individual or collective, cannot do them any harm (vv. 105,

107. Whatever *áyat* We abrogate or cause to be forgotten, We bring one better than it or one like it. Knowest thou not that Alláh has power over all things ? [2]

2. There exists much misunderstanding about this verse. Some have attempted to infer from this that some of the verses of the Holy Qur-án have been abrogated. But this conclusion is grievously erroneous and unwarranted. There is nothing in this verse to indicate that the word *áyat* occurring in this verse refers to the Quranic verses. But in the preceding as well as the following verses, reference is made to the *people of the Book* and their jealousies for the new revelation, which clearly shows that the *áyát* (commandents) represented in this verse as abrogated belong to the previous revelations. It is pointed out in this verse that portions of some of the old scriptures did justify abrogation and portions again had, through length of time, been consigned to oblivion so that no trace of them could be found in the heavenly books. It was, therefore necessary to modify certain portions and to restore the lost ones. So, God abrogated some portions of the old books and replaced them as well as the missing portions by a better or similar revelation. This is the only meaning which is consistent with the context and the general spirit of the Holy Qur-án. The other meaning put on the verse by some translators, *viz.*, that certain verses of the Holy Qur-án have been abrogated, is not only opposed to the words of the Holy Qur-án and the context of the verse, but is also against reason ; nor can any saying of the Holy Prophet be quoted in its favour. On the contrary, the Holy Prophet is reported to have said that the whole of the Holy Qur-án must be strictly followed, while he himself acted, and made others act, upon all the teachings of the Holy Qur-án, till the last moment of his life. Besides this, the Holy Qur-án itself testifies in emphatic and unequivocal terms to its own immaculacy. The memorable verse,

انا نحن نزلنا الذكر وانا له لحافظون

"Verily *We* have sent down this remembrancer, and verily *We* are its protector" (XV, 10), leads to the conclusion that God has promised to protect both the letter and the spirit of the Holy Qur-án. If the abrogation of any part of the Holy

106). The Jews should have pondered over the fact that when God abrogates a scripture, He replaces it by a like or better one. When nobody could check the efficacy and predominance of the revelations sent to Moses and other prophets, how was it possible for anybody to stand in the way of this revelation which has replaced them, because God never replaces a thing by a worse one (v. 107). Again

Qur-án be conceded, the promise about the protection of the spirit of the Holy Qur-án becomes null and void, for in that case it would be impossible to distinguish the abrogated portions from the rest of the Holy Qur-án. The truth is that the doctrine of abrogation, as understood by some of the translators, is fallacious and misleading. No part of the Qur-án has become inoperative. The whole of the Holy Book of Islam, nay, every letter and vowel point of it, is infinitely above the possibility of abrogation. There is absolutely no self-contradiction in the Holy Qur-án, and therefore there is no need of resorting to the much discussed theory of abrogation. The so-called contradictions only betray the want of deep study on the part of those who favour this doctrine. When one fails to understand two verses in their true relations, one sees a contradiction between them and takes recourse to the convenient theory that one of the two verses has been abrogated by the other. As soon as they appear to be reconcilable, the abrogation theory becomes gratuitous.

It will be clear from the above that the advocate of the abrogation theory does not stand on a sure ground, inasmuch as his inference is no more than a mere conjecture. There is no unanimity of opinion as to the exact number of the Quranic verses supposed to have been cancelled. It varies from 5 to 500 with different writers. This want of agreement as regards the number of abrogated verses is sufficient to convince the observing mind that the cancellation theory is no more than a mere guess-work. The true meaning of the verse, as has been pointed out above, is that a portion of the previous law has been replaced by a better one in the Holy Qur-án, and certain commandments which were lost, have been conserved in the same book. Whoever studies the Holy Qur-án with an unbiassed mind cannot fail to notice that common sense readily recognises the excellence and superiority of all such injunctions of the Holy Qur-án as differ from those of the previous scriptures; and again such teachings of the Holy Qur-ân as are not found in the former scriptures are perfectly useful and highly beneficial for the edification of man. It may be noted in passing that the verse under discussion is clear on the point that, according to the Holy Qur-án, the previous scriptures *have been* corrupted.

With regard to the abrogation theory, the Rev. Dr. Wherry has a note in which he states that the Holy Qur án had to start this abrogation theory in order to escape the objections of the Jews to the contradictions contained in it. The disposal of the abrogation theory completely disposes of his criticism. Still it may be noted, to the discredit of the Rev. gentleman, how led by his religious prejudice, he has overstepped the bounds of

108. Knowest thou not [a] that the kingdom of the heavens and the earth is for Alláh alone? [1] And for you there is neither any guardian nor any helper besides Alláh. [2]

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fairness and, instead of deriving his authorities from the Holy Qur-án itself or the well known and authentic works on tradition, he has drawn his materials from the works of obscure authors who enjoy no credit for reliability or accuracy. What is more to be pitied is that he has not been able to make an intelligent use of even this inferior material. He thinks, for instance, that, according to Muslims, God can cancel past *events* of history and mention others instead, and that He can supplant *immutable truths* by other principles. This is evidently erroneous, because even those who accept the theory of cancellation accept it with regard only to the commandments and prohibitions, and not with regard to events of history or universal truths. Ibn-i-Kathir says in his Commentary, Vol. I, p. 257 :—

لا يكون ذالك الا في الامر والنهي والحظر والاطلاق والمنع والاباحة فاما الاخبار فلا يكون فيها ناسخ ومنسوخ

i.e., " Abrogation does not take place, but in command, prohibition, and permission. As to facts of history, there can be no abrogation in them."

As for the Rev. Dr. Wherry's statement that the Muslims hold the eternal truths of the Bible, such as incarnation, atonement, etc., as abrogated by the Holy Qur-án, he is quite mistaken in so thinking. Muslims reject some of the dogmas of the Christian or the Jewish religion not because the Holy Qur-an declares them as cancelled, but because they hold that either those dogmas are subsequent interpolations or that they have crept into these faiths through long contact with other religions. The Trinity or the Sonship of Christ or the Jewish idea of exclusive title to salvation and other cognate doctrines are not warranted by the Bible.

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1. God's is the kingdom of heaven and earth. When earthly governments fall into decay, He takes them away from incapable hands and entrusts them to better and worthier people. Thus every new age witnesses the appearance of a new empire mightier than those that went before. Even similar is the case with spiritual Government. God chooses

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the Jews should have realised the fact that as this revelation proceeded from the Lord of the universe, therefore, their opposition to it would lead to their own ruin (v. 108).

109. Do ye wish to ask of your Prophet as of Moses they asked before this ? [3] And whoso exchanges belief for disbelief has undoubtedly gone astray from the straight path. [4]

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whomsoever He likes for His heavenly kingdom and can reveal a faith which may be superior to all the faiths of the world that have gone before, much in the same way as He can call into existence systems of government better than any that the world has witnessed. There is a delicate implication in the verse which should not be missed, *viz.*, that the Muslims, though despised and persecuted to day, will receive not only the spiritual favours from God, but will be masters of large earthly kingdoms as well.

2. That is, O Muslims ! let not the enemy deceive you. God alone is your helper at this crisis, although the whole world stands against you.

3. The Jews had set their heart on making the Muslims insolent in their attitude towards the Holy Prophet (on whom be peace and blessings of God) and, therefore, they used to ask him frivolous questions, thereby inducing the Muslims to follow their example. They thought the Muslims would, by being rude to their Prophet, forfeit the promised reward, or, by entertaining unfriendly feelings towards him, desert the cause of Islam. Consequently, the Muslims are here prohibited from asking impertinent questions. But this does not mean that they were prevented from making any necessary enquiries about religion. For we know on good authority that the Muslims did continually ask questions that pertained to matters of faith. Such pertinent questions they were encouraged to ask : only they were forbidden to put "such questions as were put to Moses,"—questions that proceeded not from a desire to learn but from a spirit of perverseness and arrogance. As to the questions put to Moses, the Holy Qur-án refers to one in Chapter IV, 154 :—

يسئلك اهل الكتاب ان تنزل عليهم كتابا من السماء فقد سالوا
موسى اكبر من ذالك فقالوا ارنا الله جهرة

i.e., "The people of the Book ask thee to bring down for them a book (ready written) from heaven. Verily, they made

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Then the third artifice which the Jews employed to overthrow the mission of the Holy Prophet is mentioned. They asked the Holy Prophet such absurd and silly questions as had no bearing on religion. This they did to inoculate the Muslims with the same spirit of stupid questioning. Under pretence of friendship,

110. Many of the people of the Book desire to turn you again into disbelievers after ye have believed,[1] out of envy from themselves,[2] after the truth has dawned upon them; but forgive and turn away from them, till Alláh sends down His decree; [3] verily, Alláh has power over all things.

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a more arrogant request to Moses asking him to show God to them manifestly." This verse gives us an indication as to the nature of the questions that were put to Moses, and it was exactly such questions as these which the Muslims were forbidden to put to their Prophet. Similarly, in verses 68, 69, 70 and 71 of this Chapter some more questions of the Israelites are enumerated, which they might have done well to avoid. In short, the Muslims are warned against following the example of the Israelites and forbidden to ask such questions as savour of arrogance. They are, however, quite at liberty to put questions with a view to satisfy their honest doubts on matters religious, and to enlighten themselves on deeper spiritual truths.

4. That is, when truth comes home to a man, then the consequence of saddling it with superfluous questions and needless conditions can only be drifting into a state of disbelief.

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1. By manifold devices, some of which have been referred to above, the people of the Book wished to lead the Muslims astray from Islam, and their designs had their basis in jealousy, for they could not bear to see the prosperity of the Ishmaelites.

2. That is to say, the Holy Prophet has done nothing to excite their jealousy, but it is their own evil nature that has given rise to it.

3. That is, do not quarrel with them for this undesirable conduct of theirs, but wait patiently in a spirit of forbearance till God Himself manifest someway for decision. And so it happened. Not content with the harshness and severity of

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They often induced even the Muslims to resort to needless questions, so that their hearts might gradually become estranged from the dignity of faith and give way to doubt. In warning the Muslims against such a course, the Holy Qur-an points out that these people had ruined themselves by putting similar questions to Moses and that the Muslims should not, therefore, follow their evil example. It was only a clever move which those people had made use of, to estrange the Muslims from their faith, and the Muslims must, therefore, refrain from falling into their trap, and if those people teased them much, they should turn away from them and wait for the decision of God. (vv. 109, 110). To escape the wicked designs of the

111. And observe prayer and pay the *zakát*; and whatever good ye send beforehand for yourselves, ye shall find it with Alláh; surely Alláh sees what ye do.[1]

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their language, the Jews of Medina took to persecuting the Muslims, not even refraining from bloodshed. At last, permission was given to the Muslims to fight them as a measure of self-defence; and the persecutors were, to their undying disgrace, completely worsted by a handful of Muslims.

There is a subtle distinction between the meanings of عفو *afw* (forgive) and صفح *sifh* (turn away). Whereas the former means *abstaining from punishment*, the letter signifies *turning one's face away*. By using the words together, God exhorts the Muslims not only to refrain from punishing the Jews for their open hostilities and covert machinations, but even from according to them a harsh treatment, and bids them to remain aloof from them.

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1. When one is subjected to continued persecutions, it is only human nature to lose patience and feel impelled to take revenge. But the Muslims were enjoined to meekly endure trouble and torments, which it is impossible for ordinary mortals to do. In order to be able to achieve this feat of patience and fortitude, they were ordered to resort to divine worship on the one hand and humanity to mankind on the other. By so doing, they would acquire from God the power to endure, and He would also make good any loss the Muslims might suffer and would not let any of their deeds go unrewarded.

Jews, they should seek the help of God, first, by attaining nearness to Him by means of prayers, and secondly by trying to ameliorate the condition of the poverty stricken by giving legal alms (*Zakàt*). If they spent their lives thus righteously their deeds would bring in rich reward from the All-seeing God (v. 111).

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* *i.e.* legal alms.

An Australian Paper on Ahmad.

The *Truth* has a long article on "Indian Messiah Ahmad" in its issue of 3rd October, 1915; which we reproduce below. With reference to the comparison instituted between Ahmad and Count Tolstói, it may be noted here that truly speaking there can be no comparison between the two, for while the former was a divinely inspired Messenger, to whom God spoke as He spoke to the prophets of by-gone times and who established his claim to prophethood by numerous heavenly signs and a large number of powerful prophecies which turned out to be true, the latter made no claim to prophecy. Ahmad was, in accordance with the prophecies made by almost all, if not all, the principal prophets of the world, raised as a prophet for the whole world. He addressed all the nations of the earth showed signs of his truth to all, and invited all to the true religion of God. He pointed out the errors that had found their way into the different religions through lapse of time and presented the perfect truth to all. Prophets had appeared in former times, but now people, though professing to follow the prophets, were really groping in the dark. They had deviated from the true path and had ceased to have a living and real faith in the Supreme Being. God had, as it were, become hidden from men, and the people of the world had become strangers to the true character of prophethood. They were engrossed with things material, and spirituality had become almost extinct. So God revived the old order of things by raising a prophet in this age. He revealed Himself to the world through him, by disclosing to him the knowledge of those things that were still in the womb of futurity and which no human being could guess. So when those things came to pass exactly as they were foretold, all those who pondered over his words came to realise, with all possible certainty, the existence of the ever-living, all-powerful Creator of heavens and earth who still spoke to His chosen servants as He spoke to Moses on Mount Sinai or to the Holy Prophet of Arabia in the Cave of Hira. In order to impress the world

with His majesty and to bring home to men the fact that a prophet had made his appearance on this Earth, He brought about extraordinary events which shook the Earth from one end to the other and before those events came to pass He foretold His Messenger of their occurrence.

All the world is aware of the extraordinary occurrences that are happening on the face of the Earth. This globe of ours has been visited by extraordinary earthquakes, extraordinary pestilences, extraordinary wars, extraordinary revolutions, extraordinary disasters, and extraordinary floods. The horrible scenes of the destruction of human lives are being enacted on all sides. God not only brought about all these extraordinary calamities in this age, in accordance with the prophecies contained in the previous scriptures, but also revealed them to His Messenger and through him caused prophecies about these events to be published throughout the world. So what was poor Tolstoi in comparison with this Great Prophet of the Latter days! He was an utter stranger to that bliss which the elect of God enjoy by being given the privilege of listening to the sweet voice of the Lord of heavens and earth. He could not have even a glimpse of the sad calamity that was to overtake his own countrymen so soon after his death, but the Prophet of God that made his appearance in India had disclosed to him by His Divine Master the world-wide calamity that was destined to overtake this earth, years before that calamity came to pass, and it was disclosed to him that the country of Count Tolstoi would also come in for a large share of the tribulation. The prophet while giving a description of the impending calamity plainly said that Russia too would also be seriously affected by it. His original words are :—

زار بھی ہو گا تو ہو گا اس گھڑی با حال زار

In short it is clear that Count Tolstoi inspite of his noble ideas and noble personal character is no man to be compared with the Prophet of this age, and one who

institutes a comparison between Count Tolstoi of Russia and Ahmad of Qadian fails to do justice to the latter. With this modification we concur with the views expressed in the *Truth* which we reproduce below. The paper says :—

"In a previous issue we gave some account of the remarkable prophecies, relating to Dowie, the alleged "Elijah" and other impostors, made by one of our Mohammedan fellow-subjects, Mirza Ghulam Ahmad. We published the prophecies at the request of one of our Indian readers in Queensland, H. Musa Khan. This same correspondent has sent us some further information about this remarkable man Ahmad. It appears that there are very many natives of India who look upon Ahmad as a true prophet, and believe that he

WAS OF ROYAL BLOOD,

a descendant of the Turco-Persian dynasty that at one time ruled the kingdom of Turkistan. Ahmad does appear to have believed himself to be the Messiah expected by the Jews and other religious teachers. This belief did not include an acceptance of the teaching of those who believe that the Messiah was to be more than man. The predicted Messiah was, according to Ahmad, to be a great Deliverer and Saviour of the people, but not one who was divine, although he might be divinely inspired. Thus, in declaring that he was the Messiah, Ahmad did not, like Pigott, the English clergyman who alleged himself to be the Messiah, and established a so-called

"ABODE OF LOVE"

in which most of the women were his concubines, assert that he was God. Pigott did ; but the Indian, Ahmad, stated that he was but a man, and that the predicted Messiah could never be anything other than a man. In this statement as to the nature of the Messiah he was not in harmony with most of the other Mohammedans. These believe that Jesus was a miraculous being, but they do not believe that He was crucified. A substitute was crucified in His stead, they say, and Jesus ascended into Heaven without having passed through the

Valley of Death. Nevertheless, Mohammedanism, or Islamism, is much more of a unitarian religion than are any of the great creeds of Christendom.

Our correspondent H. Musa Khan has sent us a letter and an exceedingly interesting article explanatory of the tenets of Ahmad. There are many among the sayings of Ahmad which are very beautiful, and "worthy of all acceptation." For instance, take the following excerpt from a lecture he delivered at a gathering presided over

BY JUDGE CHATTERJEE.

(This eminent man, Sir Protul Chandra Chatterjee, has now retired from the Punjab Bench, where he was a Judge of the Chief Court). The excerpt to which we refer is as follows:—

'O my powerful God! my beloved guide! guide us into the path by walking in which Thy truthful and sincere servants taste of the sweetness of union with Thee, and keep us off from ways which are traversed by those who are moved by revenge or hatred or the attainment of sensual desires or worldly ends.'

The letter and attached article from H. Musa Khan are as follows. (He has also sent us a photograph of the claimant to Messiahship, which we reproduce):

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If the existence of doubles in any age is possible, whether in outward form or inward character, in political career or religious creed, it seems that in this age Count Tolstoi of Russian fame, and Mirza Ghulam Ahmad, Chief of Qadian (India), are a kind of doubles in several respects. Both have revolutionised their respective countries and spheres by the forcible expression of their views. One is a Count, and the other a chief whose ancestors were owners and rulers of 80 villages in the Punjab (India). They both having turned their backs on worldly occupations have lived a strenuous and simple life, spending the greatest portion of their time in

writing books. Ahmad has written and published about 80 works in

ARABIC, PERSIAN, AND HINDUSTANI.

Both zealously have preached the gospel that true happiness of man consists in fulfilling the will of God, and that it is our duty to sympathise with each other, and act towards others as we would they should act towards us: believing sincerely in the efficacy of prayer. Both condemn wars and bloodshed, and preach universal peace in strong terms. All Christian churches disclaim Tolstoi mainly because he believes Jesus Christ to be only an inspired man and not God, while Ahmad is declared to be a heretic by all the Mohammedan churches for proclaiming that Jesus Christ, although an inspired prophet, was only a human being and died after living to a certain age, and he did not rise up to heaven in his physical body. The present day Mohammedan churches, without exception, teach that Jesus Christ was not crucified, but that His double was

DONE TO DEATH

on the cross. He having miraculously escaped went up to heaven bodily, is expected to come down on earth again as a Messiah sooner or later, and die here. Ahmad's creed brought on a bitter storm of indignation upon himself amongst his co-religionists who tried their worst to persecute him and crush him and his followers to death, but he miraculously escaped all harm and died a natural death in May 1908, at the age of about 75 years. Like Tolstoi, who entertained subversive views of the Russian Government, Ahmad did not conceal his hatred of the mis-government of the Sultan of Turkey and thus added fuel to the rage of his co-religionists, who look upon the Sultan as the Defender of the Faith of Islam. Tolstoi says: "All that men sincerely believe in must be true; it may be differently expressed, but it

CANNOT BE A LIE;

and consequently if it seems to me a lie, that must be because I do not understand it." Ahmad proclaimed that all the great religious leaders in all parts of the world in whose teachings millions of people for generations have sincerely

believed were true men and the inspired prophets of God. It was a great blasphemy to abuse or speak disrespectfully of such leaders or their original teachings. Ahmad, like Tolstoi, practised what he sincerely believed in and proclaimed to the world his views fearlessly. He did not rest and lay down his pen until he died. His last work was a paper entitled, "The Message of Peace," written in Hindustani, which he finished on May 25th, 1908, and he died on the following day. It was intended to be read at Lahore on May 31, but the death of the writer prevented this arrangement and it was read on June 21 at the University Hall in a gathering of over 5000 men.

MR. JUSTICE P. C. CHATTERJEE

was in the chair. A few extracts from his paper will show that he was as much a cosmopolitan as Tolstoi :—

"My dear countrymen, that religion does not deserve the name of religion which does not inculcate broad

SYMPATHY WITH HUMANITY

in general, nor does that person deserve to be called a human being who has not a sympathetic soul within him. Our God has not made any invidious distinction between different peoples, and He is not unjust to any. The powers and faculties which He granted to the ancient people of India were also granted to the Arabs, the Persians, the Syrians, the Chinese, the Japanese, the Europeans, and the Americans. For all the earth of God serves alike as a floor, and for the sake of all the sun, the moon, and the stars give their light and perform such other functions as God has charged them with. All people alike derive benefit from air, water, fire, earth, and other things created by God, and all equally use the produce of the earth, its corns and its herbs, its flowers and its fruits. These are the broad divine morals which give us a lesson that we should also do good to all our fellow-beings and should not have contracted views and narrow sympathy. My friends, know it for certain

that whichever of us two people shall not revere the divine morals and shall make its national character opposed to those

HIGH AND PURE MORALS

shall soon be destroyed, and not only shall that generation suffer alone, but even the children of that people shall suffer the evil consequences. Since the world was created, the righteous men of all countries have borne testimony that there is water of life in the divine morals, and that the physical life of man depends on his imitating the divine morals, which are the fountain-head of peace and safety.

"In fact, it will be admitted without any discussion that the true and perfect God in whom we must all believe is the Lord of the whole world. His sustenance is not limited to a particular tribe, or a particular age, or a particular country but He is the sustainer of all people, the Lord of all ages, the King of all places and countries, the fountain-head of all grace, the source of every power, physical and spiritual, the nourisher of all that is created, and the supporter of all that exists. The grace of God encompasses the whole world and encircles all people and all ages. It was ordained thus that no one might complain and say that Almighty God

POURED DOWN HIS BLESSINGS

upon such and such a people, but did not grant those blessings to others, or that such and such a people received the gift of Divine revelation from Him, but that others were not favored with it, or that Almighty God revealed Himself through His word and signs and miracles in such and such an age, but that He remained hidden at other times. He therefore extended His bounty to all, and did not exclude any people from the all-comprehensive circle of His grace, nor did He deprive any age of His great blessings.

"It is said that union of peoples cannot be brought about when religious differences are making the split larger and larger every day. But the truth is that no religious difference is worth consideration unless both sides are guided by prin-

ciples of wisdom and justice. In our case, however, the differences are sure to be settled, because with reason as our guide we can easily arrive at a satisfactory solution. As regards the minor differences, they need not trouble us, as they do not cause any hindrance in the desired union. It is only when one party abuses the religious leaders of the other, or calls

ITS SACRED BOOK

as the fabrication of man, that religious differences cause a wide breach and become like an impassable gulf between the two communities.

"When the followers of one religion were ignorant of the religions prevailing in other countries it followed as a natural consequence that every community depended on its own book and its own creed as the sole repository of Truth. The result of this dependence was that when the inhabitants of different countries began to have intercourse with one another, and when one people came to know the creed followed by another, each found it difficult to approve

OF THE ALIEN CREEDS.

Fancy had invested every religion with certain peculiarities and excellences, and it was no easy task to divest it of the imaginary excellences which it was supposed to possess. Consequently the adherents of every religion gave themselves up to the refutation of the rival religions.

"If we exercise our reasoning faculties we can judge of the merits and demerits of a thing from its results. So judge this question from its results. Need I tell you what must be the outcome of insulting and reviling those holy prophets, whom millions of men from all ranks of society hold in high reverence, and whom they think it a pride to follow? There is no community but must have more or less tasted the fruit of this. Dear countrymen, long experience and repeated trials have proved that to speak disrespectfully of the holy leaders of other people and to hurl invectives at them is a poison which not only undermines the body, but also destroys the soul, and thus carries a twofold ruin in its wake. A country cannot enjoy peace when the different races inhabiting it find fault with the religious leaders of each other."

The Testimony of the War to the Truth of Ahmad.

The present world-wide war is bearing testimony ot the truth of Ahmad in more ways than one.

In the first place, it is furnishing a clear, unmistakable proof of the truth of the Promised Messiah by fulfilling to the very letter a number of Ahmad's prophecies. As we have pointed out more than once in these pages, about 10 years ago Ahmad published a great prophecy relating to an impending world-wide calamity which was to be unprecedented in its character. He did not predict the calamity in general terms, but gave a full and clear account of it, and every body who will on the one hand read that description and on the other observe the dreadful havoc that is being wrought by the present war will have no hesitation in declaring that the prophecy is being fulfilled to the very letter. We have published that prophecy more than once in these pages, yet every time one reads it one finds one's faith strengthened, therefore we reproduce some portions of it here and hope that a fresh perusal of this wonderful prophecy will only serve to inspire new faith in the readerst We request the reader to compare in his mind the contents of the following prophecy with what is actually happening on the face of the earth, so that he may see for himself how true the words of Ahmad have turned out to be.

Ahmad said (*vide* the *Review of Religions* for October 1906, also the *Haqiqatul Wahy* in which the prophecy originally appeared and whence it was afterwards translated into English and published in the *Review*):—

"Death will make such havoc that streams of blood will flow. In fact, so great will be the destruction on the earth's surface as the world has not witnessed before. Many places shall be turned upside down and they will present such scenes of horror that one would think they had never been inhabited.

Other calamities of a terrible nature from earth as well as heaven will come upon men, so that the wise men will be convinced of their extraordinariness. Then will men in great bewilderment begin to ask themselves what was going to happen. Many shall be saved and many shall be destroyed. The days are near, nay, they are at the door, when the world shall see an unparalleled scene of devastation. Not only will great earthquakes come, but other calamities from heaven and earth will also visit the earth. All this will be brought about because men have forsaken God and with all their heart and all their soul they are bent low on the world. Had I not come, these calamities would also have been put off for a while, but with my appearance the secret designs of the wrath of God have been made manifest, for He says that 'punishment is not sent upon a people until a Messenger is raised.' Those who show fear before the calamity comes shall be shown mercy." Such were the words of prophecy which Ahmad uttered about a decade of years ago and which were published both in Urdu and English at that very time and through the medium of the *Review of Religions* published not only in India, but also in foreign lands, such as England, the United States of America, Canada, France, Germany, Italy, Russia, Turkey, Japan, Australia, Egypt, East Africa, West Africa, and other parts of the world. Now we appeal in the name of truth to each and every one of our readers to say whether every word of the prophecy has not met with a remarkable fulfilment. Read the words of the prophecy over and over again and ask yourselves whether it is not a faithful picture of the horrible scenes that are being now enacted on the face of the Earth. Every word of the prophecy has turned out to be true. Read every sentence in the above prophecy one by one and when you have read each sentence, pause there and ask yourselves whether the statement made therein has not turned out to be literally true. If you do so, you will find that every word of the prophecy has been literally fulfilled. Take the first sentence, for instance, in the foregoing quotation, "Death will make such havoc that streams of blood will flow." Who can question the truth of

these words? And we say, who could predict such an event so many years before its occurrence? Who could foresee the streams of blood that are being shed to-day on the surface of the earth? None except the "Knower of All Secrets" could foretell the torrents of blood that are flowing to-day on the continent of Europe. "In fact," continues the prophecy, "so great will be the destruction on the earth's surface as the world has not witnessed before." Did anybody ever utter truer words than these? Is it not a fact that the destruction which is now being wrought on the earth's surface is unprecedented in the history of the world? The whole world has declared with one voice that the destruction which is now being witnessed on the earth's surface was never witnessed before? Was ever such a universal and unanimous testimony borne to the truth of a prophecy? Truly said the Lord to Ahmad in the very beginning of his career: "God has raised a Prophet in the world, but the world has accepted him not! God, however, will accept him and will show his truth by mighty attacks." The present war is one of those "mighty attacks of God" by which He has shown the truth of his beloved Prophet (may peace be on him).

Then the word of God adds that the calamity which is about to shake the earth from one end to the other, like a mighty earthquake, will not be the only calamity which shall afflict the glope; "other calamities of a terrible nature from earth as well as heaven will come upon men." And so is actually the case. The calamity of the war has not come alone. Numberless other calamities are following its wake. In the deadly trail of the armies there is no mitigation; outrage, famine, disease and climate each take its toll of victims. Over and above this, the people of the earth are being every now and then visited by other calamities. Not long ago, Italy was visited by a terrible earthquake which destroyed thousands of human beings in the twinkling of an eye and which was declared to have far surpassed even the Messina earthquake which in its turn was admitted to be unprecedented in its severity. Then there was the terrible

Railway disaster at Carlisle which is said to be unparalleled in the history of Railway disasters. In order to see how terrible disasters, in addition to the horrible ravages of war, are disturbing the peace of the world, one need only cast a glance at the summary of the world's news as it is given daily to the public by Reuter's agency. In order to give the reader an idea of how the world is being afflicted with numerous other disasters, in addition to the disaster of the war, it is hardly necessary for us to refer the reader to the back file of any Newspaper. A few quotations from the *Pioneer* of 25th January, 1915, which we received to-day (29th January) while we were engaged in writing these lines, will more than bear out the truth of Ahmad's words, for Reuter's cables published to-day speak of no less than 5 disasters that have nothing to do with the war. The first is a train disaster in the United States, the second, the floods in Holland, third, a Swedish town on fire, fourth, a Norwegian steamer on fire, and fifth, disastrous floods in Java. In short, the whole world is passing through times of great affliction; and calamities of various forms are visiting it. We hear of disturbances everywhere. From China to Mexico there reigns confusion and unrest and every one who watches the course of events carefully is "convinced of their extraordinariness" as the prophecy says. How true have the words of the prophet turned out to be, who said, "Then will men in great bewilderment begin to ask themselves what was going to happen."

Again, Ahmad not only foretold the coming world-wide calamity in clear, unmistakable words, but even declared that the said calamity was imminent. He said, "The days are near, nay they are at the door, when the world shall see an unparalleled scene of devastation." How true have the words turned out to be! Two things were predicted here; first, that there was to be an unparalleled scene of devastation, secondly, that that devastation was imminent, nay, even at the door. It was impossible for a mortal to make either of these two prophecies. Only a Messenger of God could make such a startling, and at the same time such a true, pronouncement and no body

can, consistently with reason, deny the truth of such a Messenger of God.

Again, Ahmad not only gave such a vivid description of the coming danger and declared that it was imminent, but he also pointed out the extensive scope of the visitation. He said :—

" Thou, O Europe, art not safe, nor thou O Asia ! And ye that dwell in islands, no self-made deity will assist you on that day. I see cities falling down and I find inhabited places in ruin. The Omnipotent God has kept silence for a long time while detestable deeds were done in His sight, but now He will show His face with great awe. Let him who has ears hear that that time is not distant. "

Gentle reader ! ponder over the words quoted above Could such powerful prophecy proceed from the mouth of a person other than a true prophet of God ? Is not what he said actually coming to pass ? He said, " I see cities falling down and I find inhabited places in ruin." O ! how true the words ! Will you, O gentle reader, still doubt the truth of this prophet ? Could such a person be a false prophet ? Certainly not. About a decade ago, he saw what the world is seeing to-day. Was he not then a true Seer ! What a vivid description he gave of the calamity that was then completely hidden from the eyes of the rest of the world and like a true Warner, he gave notice of the danger, saying, " Let him who has ears hear that the time is not distant.

It is hardly necessary for me to dwell on the way in which this fearful prophecy is being fulfilled. Only two quotations relating to the condition of Poland will suffice to show that the prophecy has met with a dreadful fulfilment.

The following message from Colombo appeared in the *Civil & Military Gazette*, Lahore, dated September 22, 1915 :—

"Colombo, September 19.—In the course of another interview M. W. Kadomtzeff gave to a 'Ceylon Observer' representative particulars regarding the devastation of Poland and the Baltic provinces. He said: One impression the reading of Russian newspapers gives is great sorrow about Russian Poland left in the enemy's hands. It will not be an exaggeration to say that the whole of Poland and the Baltic Provinces and some Russian districts present just now the aspect of a country which is burned to the ground. History speaks about the burning of Moscow in Napoleonic times. What the Russian country is sacrificing to-day is a hundred times more than in Napoleonic times. In Napoleonic times Russians burned the big city of Moscow and a few other small towns. In the present war the huge country of Poland, with its population of 20 millions and of dimensions four or five times bigger than Belgium, is burned to the ground. £100,000,000 was sacrificed for the sake of military and strategical aims.

A COUNTRY ABLAZE.

"The country, according to a newspaper correspondent, represents the aspect of one enormous fireplace. Day and night the retiring troops are marching in volumes of smoke. At night it is very clear owing to the burning of villages, towns and forests. It is true that the Russians do not leave anything behind them.

"Millions of the civil population are fleeing to the interior of Russia and all houses in Moscow, Petrograde, and other cities are full of refugees. The Government is organising schemes for the help of these refugees. Help, it is recognised, is not a philanthropical matter but a duty to the Polish people. One correspondent says he saw himself how Russian soldiers and officers retired from burning Poland. He says it was very sad to see burning houses, but it was a fearful spectacle to see burning cornfields. For hundreds of miles there were no green grass, no green tree, only black ash, dead tree and bushes and ruins of villages and towns.

Add to the above account the following painful picture of Poland from the pen of the celebroted Polish novelist, Henry Senkewicz, author of *Quo Vadis ?* :—

"The greatest war in the world's history, and the devastation that accompanies the war, are the two evil spirits that now rule the world.

"Hundreds of thousands of soldiers die from bullets, shells, and the bayonet, and millions of unarmed people die from want and hunger.

"Two countries are the main arenas of these bloody battles, two countries not long ago rich, flourishing, and now turned into deserts.

"All the world was in haste to help Belgium. My country now appeals for help. The War, with its iron tramp, has crushed Poland, a country seven times as large as the Kingdom of the heroic Albert. *The sword has filled the rivers of this unfortunate country with blood*, her sons are compelled to fight in three hostile armies.

"The War has ruined towns and villages. The spectre of hunger has stretched its arms over the vast land between the Niemen and the Carpathians. Workmen have lost their work, for all the workshops and factories are shut. The plough is rusting from want of use, for the labourer has been robbed of tools and seed. Tradesmen in towns have no trade, for no one has money to buy their goods. Old men and women in the midst of the hard winter have lost the roofs over their heads. Epidemics spread throughout the country. The domestic hearth is extinguished, and when children stretch out their thin arms begging for a piece of bread, their mothers can only answer with tears. . . . In such hunger and need are millions."

Any one who will read the above accounts on the one hand and ponder over the words of the prophecy on the other will bear testimony to the truth of Ahmad's prophecy.

To the above accounts we would like to add the following description from "*The Bible in the World*," the official organ of the British and Foreign Bible Society. The January number of the said paper commences with the following words :—

"Mankind lies smitten by a calamity so vast that none of us can measure it. No imagination is able to realise the full horror of those things which have come upon the world. Behind the suffering armies lie helpless and homeless millions who are destitute, afflicted and tormented. Far worse than the destruction of wealth is the wreck of multitudes of young lives—our bravest and our strongest—whom the new year finds dead, or maimed or broken. As often as we begin to think about these things, the tears are very close behind our eyes . . . . . The foundations of earth tremble, and the sky is full of blood and fire and vapour of smoke."

"The foundations of earth tremble." Though these words are few, yet they serve as an excellent metaphorical description of the present calamity Mr. Lloyd George also, while addressing a large meeting of Glasgow workmen on the Christmas day, compared this war to a great earthquake He said :—

"It is an earthquake which is upheaving the very rocks of European life. It is one of those seismic disturbances in which nations leap forward or fall backward generations in a single bound. All this chaffering with relaxing a rule here, and suspending a custom there is out of place. You cannot haggle with an earthquake."

It is curious that even in the prophecy of the Promised Messiah this world-wide war with its dreadful consequences is likened to an earthquake and the Promised Messiah wrote in plain words that it was not necessary to take the word "earthquake" as used in the word of God revealed to him in its literal sense, for the word might also be applied to any great and general calamity which might be likened to an earthquake. So we find that such has actually been the case and the world has been smitten by a calamity which may with all propriety

be compared to an earthquake, and the world has set a seal to the truth of the prophecy by declaring this world-wide disaster to be an earthquake.

Ahmad also gave a description of the coming calamity in Urdu verse (*vide* Barahin-i-Ahmadiyya, Part V) and I give below the literal translation of some of his lines so that the reader may see what a fearful description he gave beforehand of the impending calamity, and how certain he was of its coming to pass in a near future He said :—

"Some time later on the world shall witness a sign which will shake towns, villages and meadows to the very foundations."

"An earthquake shall suddenly bring a terrible shaking over men, trees and seas."

"With the blood of the dead the streams of the mountains shall become red like red wine."

"All the men and spirits shall lose their presence of mind for fear, and even the Tsar of Russia shall feel miserable at that moment.

"That heavenly sign will be a specimen of God's wrath, heaven shall direct its charges against the world with its drawn dagger.

"Don't deny this through impatience, because on it rests the truth of my claim

"It proceeds from the revelation of God, and shall certainly come to pass, but you must be patient for some time like the God-fearing."

Some other revelations and prophecies of the Promised Messiah also speak of a tremendous and general convulsion of nature. The predictions were published by the Promised Messiah as soon as they were revealed and they are to bo found in the local periodicals as well as in the writings of the

Promised Messiah. I give below two of these revelations with the dates of their publication :—

1. موتا موتی لگ رہی ہے "Death is working havoc on all sides." (27th February, 1905).

2. کشتیاں چلتی ہیں یا ہوں کشتیاں "Ships sail that there may be duels." (11th May, 1905).

Each of these revelations has been clearly fulfilled. The former has been seeing its fulfilment from the very day of its publication. The world has enjoyed no peace since then, and death has been working havoc in various forms. The second revelation began to see its fulfilment with the declaration of war in Europe when ships laden with troops and munitions of war began to sail from all parts of the world to Europe so that there may be bloody duels—quite an unusual event in the whole history of the world. Ships carried armies to the Continent of Europe not only from England and Canada, but also from Africa, India, Australia and New Zealand. Besides, there have been some sharp encounters on the Atlantic, the Pacific and the Indian oceans between the German and the British men of war and there can not be the slightest doubt that the word of God has met with a remarkable fulfilment.

Ahmad, not only predicted an unparalleled disaster in the prophecies referred to above, but also pointed out the real cause which brought about the disaster. And as his statements concerning the predicted calamity have turned out to be so remarkably true, it is only natural to conclude that his statements regarding the real cause of the calamity must also be true. So let us see what those statements are Ahmad says :—

"All this will be brought about because men have a forsaken God and with all their heart and all their soul are bent low upon the world. Had I not come, these calamities would also have been put off for a while, but with my appearance the secret designs of the wrath of God have been made manifest for He says that 'punishment is not sent upon a people until a

Messenger is raised.' Those who show fear before the calamity comes shall be shown mercy.

"Do you think that you can be saved by your own plans? That cannot be. Do not think that severe earthquakes have come in distant places in America, and your country is safe, for I see that greater distress is in store for you . . . . . The Omnipotent God has kept silence for a long time while detestable deeds were done in His sight, but now He will show His face with great awe. Let him who has ears hear that that time is not distant. I strove hard to gather men under the protection of God, but it is necessary that the writing of Fate should be fulfilled. I say to you truly that the turn of this country is drawing near. The days of Noah will you again witness and the scene of Lot's land you will see with your own eyes. But God is slow in sending His wrath. Repent that mercy may be shown to you. He who forsakes God is a worm, not a man, and he who does not fear Him is dead, not living."

These words of Ahmad give both the cause and the remedy. The calamity has been sent as a punishment for the sins of men and its remedy lies in true repentance. So now that we have seen the fulfilment of the prophecy, it is imcumbent on us all to show fear of God and pray to Him for mercy. But the fear of God demands that we should hasten to accept the Divine Messenger whose truth God is manifesting by such "mighty attacks." Such action on our part will be pleasing in the sight of God and will drawn us nearer to His mercy-seat. But if, in spite of these signs, we (God forbid) refuse to acknowledge the truth of the Messenger of God and continue our attitude of indifference or hostility towards him, we shall only furnish a proof of our hard-heartedness and in that case God will turn His face away from us, and we shall be then no better than 'a worm.' So if we wish to win the pleasure of God, let us accept His Messenger whose truth has been demonstrated by powerful signs.

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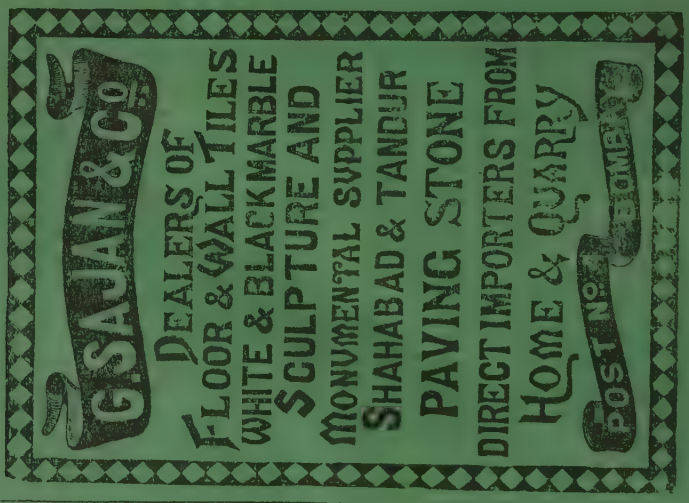

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بسم الله الرحمن الرحيم

نحمده و نصلی علی رسوله الکریم

A Present to Kings, IV.

(Being the translation of Tuhfa-tul Muluk, a letter from the Second Successor of the Promised Messiah to His Highness the Nizam).

SALVATION OF ISLAM LIES IN DIVINE SUCCOUR.

Now, Your Highness may well understand that if Islam is a true religion, and there is no doubt that it is a true religion, it can never stand to reason that in the presence of so many internal and external dangers God should have abandoned it and not come to its assistance. Admitting that Islam derived its origin from God and seeing the extremely precarious nature of its present condition, how can it be supposed that God has not made any provision to thwart all these internal and external dangers.

Islam is that religion for the spread of which the beloved of God, the blessed Prophet, sacrificed the whole of his life and for the propagation of which by day and night he surrendered all kinds of pleasure and comfort. Is it possible that the abours of such an elect soul should come to such an end as is presented by Islam to-day ?

Human parents when they see their children in danger at once set about their rescue, and in spite of a thousand acts of disobedience on their part, the sight of this danger moves the parents' compassion. How can it then be that God should sit quiescent at the sight of the dangers to Islam ? Surely some provision must have been made from heaven to retrieve the condition of Islam.

The Holy Quran also lends support to this view in that it says انا نحن نزلنا الذكر وانا له لحفظون "Verily We revealed this remembrance and We are its Preserver." The preservation of the Quran is possible in two ways, first of the text and second of the meaning. And actually we see that for the preservation of the text of the Quran thousands of provisions have been made by God. It is now thirteen hundred years since the days of the Holy Prophet (may peace and blessings of God be on him). All the religious books of the world have been tampered with and altered. But the Holy Quran is still extant in the same original purity, neither losing even by a part of a letter nor being added to in the least particular. Even the language of the Holy Quran has been preserved by God, for there is at present no other religion the language of the Divine book of which is now spoken anywhere on the globe. Sanskrit, Pehlvi and Hebrew are the three languages in which the books of the prominent religions of the world are at present extant. But all these languages are dead and only the language of the Holy Quran, in spite of its being one of the oldest of languages, is still living and since the time the Holy Quran was revealed instead of being reduced in extent has attained wider diffusion. Formerly Arabic was the language of Arabia alone, but now it is spoken in Egypt, Syria, Tripoli, Algeria, Morocco, Barbary and other countries. Millions of people are there who are conversant with the language, hundreds of thousands of *Hafizes* (those who know the Quran by heart), and millions of books in all the countries of the world are safe-guarding the language, and the promise of God is being most thoroughly fulfilled up to thishour. Now, when the provision of God with regard to the safe-guarding of the text has been so well fulfilled, how then is it possible that the provision regarding the preservation of the meaning should not be carried in to effect. The book which is a mere dead script with no one left to follow it has nothing to give it peference over a book which has been tampered with and altered. Because when the true meaning of a book has been lost to the world, it is really as much obsolete as the latter. It is therefore

certain that there will always remain in the world a set of men who will practically fulfil the purpose for which the Holy Quran was revealed, and that whenever men should happen to lose sight of the same then 'forthwith there should be sent by God a man who should be a teacher and inform men of the real truth, and bring them back to the right path. The *Hadis* (traditions) also support the same view. The Holy Prophet (peace and blessings of God be upon him) is reported to have said :—

ان الله يبعث لهذه الامة على راس كل مائة سنة من يجدد لها دينها

"God will raise among this people at the beginning of every century such a person as will renew the faith of Islam. In other words the changes which men will have brought about in the faith of Islam through the intermingling of their own opinions and desires will be rectified by those reformers who will re-establish the faith, and through their means there will always be raised bodies of men who will safeguard the true meaning of the Holy Quran or in other words achieve the purpose for which the Quran was revealed and thus will Islam remain a living faith.

This is wherein consists the superiority of Islam to other faiths. Because if the excellence of a faith could be proved by stories and traditions, then there are more of such stories and traditions to be found among the Hindus than in Islam. If we were to recount miracles, they would tell us of mightier miracles and the Christians too would present us with quite a heap of miracles in support of their faith. And actually this is what they do. In fact it is one of the charges levelled at Islam by the other creeds that there was no miracle wrought in it. And it has so happened that even some of the so-called Muslim reformers, helpless under the weight of European criticism, have endorsed this false view of the Christian missionaries. Thus it is impossible to demonstrate the superiority of Islam to other creeds on the basis of stories and

traditions, because those creeds too possess many traditions, and there is no reason why we should ask others to accept our traditions while rejecting theirs. And if we begin adducing evidence to establish the authenticity of our traditions, then it will be such a lengthy process as will take years in the discussion and a long historical controversy will ensue and a decision regarding the true religion will become a most difficult affair. Islam therefore does not ask that its truth should be tested by stories and tradition, rather it claims to be a faith which can show living miracles and no age does pass wherein Almighty God does not show some mighty proof of its truth. This is the test in the production of which the followers of other creeds fall short, and when they are summoned to it, their eyes are cast down and their tongues are tied, and they display a poverty of argument and a dumbness of speech. And as a matter of fact the best evidence of a truth is that it should be accompanied in every age by its own proofs, because when any person does see with his own eyes the proof of the truth of a faith he can not possibly refuse to confess its truth.

THE PROOF OF THE TRUTH OF A RELIGION LIES IN THE ADVENT OF INSPIRED MEN.

All the religions of the world are now busy putting in each on its own behalf a claim to truth, and every one of them boasts of a noble ancestry. "Ours is the true system" say the followers of each creed and the proof of the fact is that God used to hold converse with our forbears." But quite different is the argument put forward by Islam. It says that the men who fully carry out its instructions are favoured by it with ever-living evidence of truth. The followers of Islam have no need to hunt up old books for stories. They may convince themselves of the truth of Islam by their own experience, because Islam does not close the door of Divine revelation but has left it open for all times. And in fact not only does it believe in the possibility of revelation, but positively requires that the beginning of every century should see the appearance of an inspired reformer. Such was the promise of God

vouchsafed to the Blessed Prophet (on whom be peace) and such shall always be the case of Islam.

This evidence is of a kind which no other religion has the power to emulate, because in no other religion save Islam has the door of revelation been left open. Every one of them asserts that the door is now closed and says that such things happened in the past but have ceased to happen now. But if revelation used to be vouchsafed in the past, it ought to be vouchsafed even now, because no attribute of God can ever be defunct. If in those ancient days God used to hold converse with His righteous servants, it is certain that He would hold converse even now, and if He does not hold converse now it would follow that He did not hold any converse even in those olden days. A contrary opinion would oblige us to admit that it was possible that at some future time God's attribute of hearing might also cease to exist and so also the attribute of sight, because if it is possible for one attribute to get defunct the same is possible for the other attributes as well.

In fact, the door of Divine revelation being left open affords a test which the followers of no other religion can face. Islam is the only champion of this field. No religion can have the temerity of even making a false profession, because it knows that in the ensuing contest the truth will be out.

Up to now thousands of men in Islam have been graced with this privilege, and no age has passed wherein there has not been present among the Muslims some claimant of Divine revelation. In the cemetery of every township inhabited by the Muslims there may be seen the grave of some holy man or saint who claimed to have been recipient of Divine revelation and to whom, in witness of his truth, God vouchsafed information of secret events. Just as in the matter of the *Shariat* (law) of Islam, there are four recognised *Imams* (authorities), similarly in the matter of spiritual teachings there are on the one hand the four well-known Imams, *viz.*, Syed Abdul Qadir Gilanee, Hazrat Shahab-ud-Din Suharwardi, Hazrat

Baha-ud-Din Naqshbandi and Hazrat Moin-ud-Din Chistee (may God be pleased with them all) with hundreds of successors who flourished in each school, and on the other hand there are besides these, many other holy men who enjoyed Divine propinquity and were graced with Divine communion. If they are enumerated their number will pass from thousands to lacs. These were men whose lives were for their contemporaries a living evidence of the truth of Islam. Thus it is not simply the verses of the Holy Quran and the traditions of the Holy Prophet (peace be on him) which prove the existence of such men, but actual events also testify that Islam has never been bare of such holy spirits who have attained the highest stages of spiritual development and thus borne witness to Islam being a living faith.

No body can deny the fact that there is no difference in the use of a tree which has ceased to bear fruit and of one that is barren by nature. Because when fruit-bearing ceases the only use of the tree is to serve as fuel. Thus a religion which has ceased to bring fresh fruits and of which one can only say that some time it used to bring fruits is no more fit to be kept among the fruit-bearing trees, rather it deserves to be consigned to the fire. The fruit of a religion consists in the production of such perfect men as enjoy the closest relation with Almighty God, men whose passions have suffered a death and who bear with them such manifest signs, that these persons may serve for others as a proof of the truth of their faith. If then the other religions are deficient in producing such men as claim to have attained Divine propinquity by following their respective systems, and to have been blessed with the high felicity of Divine converse, and may say that their faith is not based upon mere hearsay, but is grounded upon experience, then such religions are like fruitless trees and have no right to proclaim their truth. Even if it be conceded that at some previous time those systems used to bring fruits, still they can not for that fact be now deemed worthy of admiration. It can not be a matter of pride for the owner of any garden that at some

previous time his garden used to bring good fruits though i has ceased to do so now. So long as the garden used to bring fruits it was worthy of praise, but now it is merely so much firewood and does not deserve the name of a garden. And since Islam alone is such a religion the following of which has produced in every age such perfect men, therefore Islam alone can be the true faith, since none of the other religions can demonstrate the same virtue that their following has in any age produced such perfect men. In fact this is a feature special to Islam, and it is a promise of God vouchsafed to the Blessed Prophet that at the beginning of each century at least one such person will be raised who will renew the faith.

If now we were to suppose that at any future time this virtue should disappear from Islam, and that thenceforth the advent among the Muslims of such perfect men should cease, such a supposition would be atrocious in the extreme, because it would amount to saying that God (may He protect us) was a breaker of promise Who made a certain promise to the Seal of the Prophets (peace be on him) but after a time ceased to observe the same, or it would follow that the Blessed Prophet was guilty of a mis-statement (may God protect us) or that Islam would then join the rank of the dead systems and would be empty of the Holy Spirit which gave it pre-eminence over other faiths. But these are idle fancies. Neither is God a breaker of promise nor is the blessed Prophet capable of a mis-statement. Nor can Islam ever join the rank of the dead systems, because it is the last religion intended for humanity, and there is no other dispensation to come after it, so if this faith too should die, there would be left no provision for the guidance of the world. After Islam there is no room for any new faith because the *Shariat* (law) has been perfected and after a perfected *Shariat* there remains no need for any other *Shariat*. Thus these are all mere idle fancies. Islam is a living faith and shall continue to display its miraculous powers till the end of the world. It is from this faith alone that spiritual life can be obtained and save it there is no door which can give man access to God.

THE PROMISED REFORMER OF THE PRESENT AGE.

Now, when on the one hand it is established that Islam is a living faith and that it is incumbent that a reformer should appear in it at the commencement of every century, there being a promise made by God to that effect in the Holy Quran, and when on the other hand it appears that the present age stands in need of such a reformer who can eradicate its evils and re-establish the faith of Islam and overthrow its foes and rectify what has gone wrong with it in matters both internal and external, then the question arises, Where is the reformer who has been raised by God at the commencement of the current century. In answer to this question let me convey to Your Highness the gladsome news that we too in this age through the mercy of God have not been deprived of this blessing and that God has out of His grace raised at the commencement of this century a mighty man who in his grandear is superior to, and nobler than, all the reformers that have gone before. His name is Mirza Ghulam Ahmad of Qadian, who was sent by God to the earth in the rank of the Promised Messiah and Mahdi, and who discharged his mission and left this world in his appointed time. And it is in reference to his claims that the sign has come to me to deliver to Your Highness the present message.

What the Ahmadiyya Movement has done for the Government.

In our last issue we showed how deeply indebted the whole Ahmadiyya community was to the British Government for its numberless favours. In the present article, we wish to refer to the service which the Ahmadiyya Movement has rendered to the British crown. As we pointed out in the previous article, no community has greater reasons to feel grateful to the British people than the Ahmadiyya community, but if the Ahmadiyya Movement has derived the greatest benefit from the British Government, it is equally true that it has also done the greatest service to the British Government. No community in India, we most emphatically assert, has rendered as valuable and as lasting a service to the British Crown as the Ahmadiyya Movement.

In the first place, the movement was fortunate enough to have in its inaugurator a person who belonged to a loyal family of Punjab chiefs. His father, Mirza Ghulam Murtaza, was a devoted servant of the British Crown. In the trying days of the Mutiny, he not only stood loyally by the British Government, but also sent 50 Sowars to take part in the memorable siege of Dehli. Mirza Ghulam Qadir, the elder brother of Hazrat Mirza Ghulam Ahmad, the holy founder of the Ahmadiyya Movement, personally fought on the side of the English against the Sikhs at Timmu Ghat. His father, besides being devotedly loyal to the British Government, was honoured by the personal friendship of many a high official, and in the troubled days of the Mutiny many an Englishman looked upon his house at Qadian as his own house. His services, besides finding an honourable mention in Sir Lepel Griffin's *Punjab Chiefs*, were acknowledged by other

eminent servants of the British Crown. Here are a few of the testimonials* granted by British officers. So far back as the 11th June, 1849, J. M. Wilson, Esq., wrote to him saying :—

"I am well aware that since the introduction of the British rule, you and your family have certainly remained devoted, faithful, and steady subjects, and that your rights are really worthy of regard. In every respect you may rest assured and satisfied that the British Government will never forget your family's rights and services which will receive due consideration when a favourable opportunity offers itself."

Robert Cast, Esq., Commissioner of Lahore, wrote to him on the 20th September, 1858 :—

"As you rendered great help in enlisting sowars and supplying horses to Government in the Mutiny of 1857 and maintained loyalty since its beginning up to date and thereby gained the favour of the Government, a robe of honour worth Rs. 200 is presented to you in recognition of your good services and as a reward for your loyalty.

"Moreover, in accordance with the wishes of the Chief Commissioner as conveyed in his letter No. 576, dated the 10th August, 1858, this *purwana* is addressed to you as a token of satisfaction of Government for your fidelity and good repute."

On the death of Mirza Ghulam Murtaza, Sir Robert Egerton, Financial Commissioner, Punjab, wrote the following to Mirza Ghulam Qadir on the 29th June 1876 .—

"MY DEAR FRIEND,

"I have perused your letter of the 2nd instant and deeply regret the death of your father, Mirza Ghulam Murtaza, who was a faithful chief and a great-wisher of the Government. In consideration of your family's service, I will esteem you with the same respect as that bestowed on your loyal father. I will keep in mind the restoration and welfare of your family when a favourable opportunity occurs."

But great as the services of the father were, they are nothing compared with the immeasurable service which the

* The original letters are in Persian or Urdu.

son was destined to perform. Being born of a loyal family he naturally imbibed loyal feelings, which were further strengthened and consolidated by his undying devotion to religion. From the very early years of his life, he was pained to see the decadent condition of Islam. He saw that the popular conception of Islam was quite different from the real Islam and that Muslims had come to entertain notions which were anything but Islamic. So it was his constant effort to combat the erroneous views that had crept into Muslim society owing to lapse of time. Among the grievous errors which he found prevailing among the Muslims were the doctrines of Ghaziism and bloody Mahdi. He saw that the most revolting of crimes were committed in the name of religion and that the murder of a non-Muslim was regarded as a passport to heaven. And this was not all. The whole Muslim world was expecting a warrior Mahdi who was to come to spread Islam throughout the world at the point of the sword and put to death every unbeliever (were he a prince or a peasant) who refused to embrace the true faith. Such doctrines were a disgrace to Islam, and had no foundation in fact, yet they had found such currency that they made their way even into the writings of standard authors. Nawab Siddiq Hasan Khan who enjoyed a unique popularity as a religious writer, not only in Muslim India but also in other Muslim lands, and who published a very large number of books on Islam, says in his famous work the *Hujaj-ul-Karamah*, page 374 :—

"After this, the whole earth shall come under the sway of the Mahdi, and Islam will be firmly established. All the kings of the earth shall submit to him. He will conquer India by sending a force to it and the rulers of India shall be brought before him in chains." Similar views were openly expressed in other writings and publicly preached from the pulpit. The learned author of the *Iqtirab-us-Saah* says :—

"He (the Mahdi) will invite men to God by means of sword. Those who will refuse will be put to death. He who

will oppose him will meet with failure." Again, "Then the whole world shall fall into the hands of the Mahdi. Islam shall become powerful. All the kings of the earth shall become obedient to the Mahdi. He will send an army to India and the rulers of India shall be taken in chains before him." (p. 80). And again, "The Mahdi shall fight battles, he shall draw out treasures, shall take city after city and conquer the whole earth from east to west. The rulers of India shall be taken to him with chains about their necks. Their treasures shall serve as ornaments for Jerusalem. I say, there are now no kings in India? There are certain Chiefs, both Hindus and Muhammadans, but they are not independent rulers; they are so only in name. The great rulers of the country are the Europeans. Probably the Mahdi shall appear in their time and these very Europeans shall be presented before the Mahdi, or the rule of some other Monarch may be established here by that time." (p. 64).

The author of the *Iqtirabus Saah* also published a letter from a general of the late "Mahdi" of Soudan. This letter is addressed to the British people and concludes as follows:—

"Remember, the Mahdi will not put his sword in the sheath until Islam is established all over the world." The author of the book makes the following comment on the above letter:—

"I say, such indeed is the work of the Promised Mahdi. He will compel Muhammadans to follow the Quran and the path of the Holy Prophet and he will force the infidels to adopt Islam. There will be no religion on the Earth save Islam. Every one who will oppose him will be destroyed, whether he be a nominal Muhammadan or any body else."

The reader will be surprised to learn that not only the Promised Mahdi but even the Promised Messiah was represented as coming with a sword in hand and destroying all "infidels." The author of the *Hadees-ul-Ghashiya* says on p. 346: "When the Mahdi appears or the Messiah descends,

then will the might of the formidable force and the strength of the empire be put to a test. At present there is none to be a match for them." What function was assigned to the Promised Messiah may also be seen from the following note on the margin of the *Mishkat*, a very popular work on traditions :—"The Messiah will accept nothing from the people of the book, (*i.e.*, the Jews and the Christians) except Islam," the evident meaning being that he will compel men to accept Islam, putting to death those who would refuse to embrace the Muslim faith.

Such were the erroneous views that had gained ground among the Muslim people, and they were not only a menace to society but also a disgrace to Islam. Ahmad was deeply grieved to see the beautiful face of Islam disfigured by such foolish and unwarranted doctrines and he set himself whole-heartedly to the arduous task of purging the minds of the Muslims from such impure notions and brushing off the dirt of these disgraceful doctrines from the face of Islam. From the beginning of his career to the end of his days, he worked hard to weed out these deep-rooted evils. He hardly wrote any book or pamphlet but exposed the unwarranted character of these doctrines by cogent arguments and strong reasons. He combated those views constantly and vigorously both in his writings and speeches. And the result was marvellous. Not only those who accepted him as the Promised Messiah and Mahdi—and they are counted by hundreds of thousands—abandoned these doctrines, but so reasonable and powerful was his refutation of these erroneous beliefs that all sensible men even among his opponents realised the absurdity of the doctrines of Ghaziism and the bloody Mahdi. In order to give the readers some idea of the effect of his teachings even on his opponents, I need only mention the case of Maulawi Muhammad Hussain of Batala. He is one of the foremost opponents of Ahmad in India and is responsible for having

engineered a campaign of bitter opposition against the Promised Messiah on the latter's declaration of his claims. In fact, he may aptly be called the leader of opposition to the Promised Messiah in the province of the Punjab. But so irresistible was the force of Ahmad's arguments that even this the bitterest foe of his had to admit in an article which he contributed to the *Civil and Military Gazette*, Lahore, in the life-time of the former, that the Mahdi was not to come with sword, as had generally been believed, but was to spread Islam by means of heavenly signs and arguments. Such an admission on the part of such a foe was an unmistakable sign of the fact that Ahmad's victory was complete. Never before the time of Ahmad did any body hold that the Promised Mahdi would not come with a sword. Belief in a warrior Mahdi had come to be a universal belief. All over the world the Muslim belief was that Mahdi would appear as a warrior king and compel all to accept the one true religion of Islam, putting to the sword every one who would not accept the Muslim faith, be he a Jew or a Christian, a Hindu or a Parsi, a prince or a peasant, a millionaire or a beggar. Never did any Maulawi declare that Mahdi was to come only as a Teacher and spread Islam peacefully by means of arguments and heavenly signs. Such views were farthest from their minds. Ahmad was the first man to explode the errrneous views that pervaded the Muslim society about the expected Mahdi, and so successful was he in undermining the old theories about Ghaziism and bloody Mahdi, that not only his own followers, but even his bitter opponents were converted to his views, so far at least as the doctrines of Ghaziism and bloody Mahdi were concerned. What a happy change! What a welcome reform! May God bless Ahmad for the inestimable good which he did not only to the Muslims but to the world at large by deading such a deadly blow to this pernicious doctrine, the doctrine of the Ghazi Mahdi. Before his advent not a soul in the whole Muslim world believed that the Promised Mahdi would come as a peaceful teacher spreading Islam, not by sword and fire, but by

heavenly signs and cogent arguments. But before Ahmad quitted this world, he succeeded in convincing millions of men that the old doctrines of Ghaziism and bloody Mahdi were utterly unfounded and highly absurd. The movement founded by him is now doing its level best to spread these doctrines throughout the Muslim world—not only in India, but also in Afghanistan, Persia, Arabia, Turkey, Egypt, etc. As I have already stated, two of his followers were put to death in Cabul for their preaching against Ghazi Mahdi and the doctrine of Jehad as popularly understood. But it was not in vain that they shed their blood in the cause of truth. Their firmness and their bold refusal to give up these 'heretical doctrines,' as they were declared to be, impressed many men even in the state of Afghanistan. The cold-blooded murders advertised the Ahmadiyya Movement throughout the land and many a thoughtful person concluded that surely the man whose doctrines had so attracted the two martyrs that they preferred to lay down their lives rather than abanbon the doctrines was worthy of serious attention. One of the two martyrs, Abdul Latif, had a great repute not only for learning but also for piety and was revered by thousands as a holy and learned man. Long before his execution, he had made known to his followers his acceptance of Ahmad as the Promised Mahdi and had begun to preach to them the doctrines of the Ahmadiyya Movement. The result was that many of his followers came to Qadian to see the Mahdi and to learn his teachings. Abdur Rahman who was put to death by order of the late Amir was one of those followers of Sahibzada Abdul Latif who had visited Qadian more than once and had lived here for months together, before the Sahibzada himself came to Qadian. Thus even before the Sahibzada's visit to Qadian, a large number of his followers accepted Ahmad as the Promised Mahdi. At last the Sahibzada himself came to Qadian accompanied by a number of his followers, and after he had lived here some months, he went back to his native country, determined to proclaim there his acceptance of Ahmad as the Promised

Messiah and Mahdi to preach publicly against the erroneous doctrines of Ghaziism and bloody Mahdi, though he was sure that such an action on his part was sure to raise against him a wild uproar and to lead to his execution. But he made up his mind to keep his faith no longer secret and not to confine his preaching to his followers, but to perform his duty to his country-men by informing them that it was a grievous error to expect a warrior Mahdi and that the true Mahdi had already made his appearance. He knew that a public declaration on his part would lead to his execution, but now that he had come in personal contact with Ahmad and had lived in his company for some months, he was seized with such a zeal for the propagation of Ahmad's doctrines that even the fear of death could not deter him from conveying to his countrymen the Message of Ahmad. Nay, death was now welcome to him, because he said that his death would serve as a means of publishing throughout the land the claims and doctrines of Ahmad. And so it turned out to be. He was well known throughout the couutry both as a scholar and as a saint and his murder at Cabul by order of the present Amir sent a thrill throughout the length and breadth of the land. That the saint of Afghanistan was stoned to death at Cabul because he repudiated the doctrine of a Ghazi Mahdi and accepted a claimant to Mahdiism at Qadian became the topic of the day and those who revered him as a holy man and honoured him as a scholar at once began to cherish a love for the cause for which their beloved saint and their honoured scholar had so heroically sacrificed so precious a life. The result was that a large number of men from Afghanistan began to visit Qadian to see the man for whose sake such a holy person had sacrificed his very life. Many of them went back to their country to tell others of what they had seen at Qadian, and many took up their residence here. In the summer of 1912, when Mr. Eliot, the then Deputy Commissioner of Gurdaspur, paid a visit to Qadian, some 40 of them presented themselves before him and informed him of the change the teachings of Ahmad had brought about in their views about Jehad and in

their attitude to the British Government. Now there is a large number of Ahmadees in Afghanistan, and there are thousands who, through the martyrdom of Sahibzada Abdul Latif and his disciple Abdur Rahman, have accepted Ahmad as the Promised Mahdi and have come to entertain deep-rooted contempt for the foolish doctrines of Ghaziism and warrior Mahdi. What a wholesome change the teachings of Ahmad have produced in their attitude to the British Government may be seen from the following translation of a letter* which a number of them wrote from Khost to their friends at Qadian.

"The Jadrans, Mangals and some people of the plain of Khost are, on account of their rebelliousness, collecting a *lashkar* . . . . . We Ahmadees are keeping aloof, and are saying aloud that *Jehad* of this kind is absolutely unlawful and that it is mischief."

Do not these words justify the conclusion that a wonderful change has been brought about by the teachings of Ahmad on the other side of the border. That there should come into being among the people of Afghanistan a class of men who should not only themselves begin to regard Ghaziism as a mischief but should do their best to convert other people to the same view is a miracle, and this miracle was wrought by the teachings of Ahmad. This class of men is growing day by day and every year sees new accretions to the number of the Ahmadees in Afghanistan. Many of them come every year to Qadian where they imbibe the peaceful teachings of the Ahmadiyya Movement, and on going back to their native land try to disseminate them among their fellow-countrymen. The Ahmadiyya movement has established itself not only in Afghanistan but also among the people of the

* The original letter was sent, through the Deputy Commissioner, Gurdaspur, to the Lieutenant Governor, Punjab, to communicate to him the very important information contained in the letter regarding the preparations that were then being made in Khost to invade British territory. Subsequent events proved the truth of this information.

Frontier and the members of the movement are sparing no pains to spread peaceful teachings among the tribesmen of the Border. One of the chiefs on the Frontier is an Ahmadi. In short, the peaceful teachings of Ahmad have made their way into the North-Western Frontier and Afghanistan. The movement has been firmly established in the State of Cabul and is making wonderful progress. The reason why the Ahmadiyya movement is making such rapid conquests lies in the fact that every Ahmadi acts as a zealous Missionary and is always engaged in an endeavour to enlighten his neighbours and friends on the true teachings of Islam. Wherever our brethren go, they preach against Ghaziism and the doctrine of the warrior Mahdi. And our brethren are to be found in various parts of the world. One will find Ahmadees in East Africa and Egypt, in Arabia and Turkey, in Persia and Baluchistan, in Afghanistan and Kashmir, in Mauritius and Ceylon, in England and France, in Australia and China; and wherever they are, they love no opportunity of spreading the peaceful doctrines of Ahmad. The doctrine of the Ghazi Mahdi has already wrought great mischief. It is impossible to eradicate the erroneous notions about Jehad from the minds of the Muslims until a death-blow is dealt to the doctrine of Ghazi Mahdi, for those who believe in the advent of a warrior Mahdi cannot be made to relinquish their belief in the legality of "holy war." Every one who believes that the Promised Mahdi will spread Islam by force and put to the sword all those 'infidels' who will refuse to accept Islam must believe in the lawfulness of 'holy war.' So all those who still expect a warrior Mahdi also believe in the legality of waging war against non-Muslim people for the purpose of spreading Islam, and if they now declare this to be unlawful, they do so only hypocritically. But an Ahmadi cannot be accused of hypocrisy. He has already accepted Ahmad as the Promised Mahdi, and Ahmad did not come with a sword. So all those who accept Ahmad as the Promised Mahdi and Messiah sincerely believe 'holy war' to be unlawful and that not only in the present age but also in all time to come. From this it is clear that the Ahmadiyya

movement is a real blessing not only for the British Government, but also for humanity in general, and the greater the progress the movement makes the more blessings will it bring both to the British Government and humanity at large. It is pre-eminently a peace movement. It aims at bringing about peace in the world by inculcating peaceful doctrines. If the movement spreads itself throughout the Muslim world—as it is sure to do—, it will prove an inestimable blessing not only for the British Government under whose benign rule there live millions of Muslims, but also for the whole world.

Again, Ahmad not only dealt a death-blow to the doctrines of Ghaziism and warrior Mahdi, but he also taught the Muslims in general and Ahmadees in particular the duty of loyalty to the British Government. Almost in every work of his, he emphasised the fact that it was the religious duty of every Muslim to be loyal to the British Government. He always dwelt on the numerous blessings of the British rule and declared it a sin to be disloyal to such a kind Government. As for his own followers, he made loyalty to the British Government as one of the ten conditions of *baiat* (initiation into the movement). The result is that every Ahmadi thinks loyalty to the crown a part of his religion. Every Ahmadi deems it a sacred duty to follow every injunction of his beloved Master, and with him it is a great sin to act against the teachings of the Promised Messiah. As Ahmadees look upon Ahmad as a heavenly teacher raised in this age for the guidance of mankind, they obey every commandment of his from the bottom of their heart. They sincerely believe him to be a Divine Messenger, and therefore they regard his commandments as the commandments of God. They think it to be a deadly sin to ascribe any worldly motive to any of his teachings. Hence their obedience to the British Government is different from that of other communities. They are loyal to the British Government not because their worldly interests demand it, but because their beloved Master, whom they believe to be the Promised Mahdi and Messiah

commanded it. They expect no worldly reward for their loyalty nor do they desire any recognition of it on the part of the Government. Every Ahmadi, whether he be in India, Ceylon, Egypt, or Mauritius, is sincerely loyal to the British Government, and the real motive of his loyalty lies in the love which he bears to the Promised Messiah.

It may also be noted that Ahmad's teachings demand loyalty not only to the British Government, but also to every other Government, under which an Ahmadi may happen to live. An Indian Ahmadi is not more loyal to the British Government than an Ahmadi of Afghanistan is to the Amir. An Ahmadi is, according to the teachings of Ahmad, bound to be loyal to the Government under which he lives. If the Government is cruel, he may quit its territory, but he is in no case allowed to join any revolt or agitation against the Government of the country in which he lives. Such are the teachings of Ahmad and every Ahmadi whether he lives in India, or England, in Afghanistan or Turkey, in Egypt or Arabia, thinks it his sacred duty to carry out these teachings to the very letter. Obedience to authority and abstention from all kinds of agitation are among the sacred principles of the Ahmadiyya movement, and who can deny that a movement with such principles is a blessing for all Governments of the earth. What Government can be luckier than the British Government under which there has come into existence such a blessed movement. It is true that the British Government is a blessing not only for the Ahmadiyya community, but also for all other communities living in British territory, but it is equally true that the Ahmadiyya movement is a blessing not only for the British Government, but for all Governments of the world.

The Rational Ground

OF

the Quranic Teachings.*

REASON, THE TEST OF CORRECT BELIEF.

Prudence and wisdom are motives forcible enough to prompt man to acquire a full knowledge, even in the present life, of those principles and beliefs that would in the next life make for his eternal felicity or bring about his eternal ruin; and, after having done so, he should keep off from what is false and hold fast to what is true. As a rational being, it is his duty to ascertain for himself whether the subtle doctrines, on which rest his salvation and ultimate happiness, are really grounded on strong and positive evidence. By no means should he permit himself to be deluded by the notions put into his head by the nurse while he was yet in the cradle. For, to fix one's hopes on superstitious beliefs and vain fancies—concerning the truth of which one is in possession of not a straw of evidence—is no better than self-delusion. It becomes extremely necessary, then, as it is evident to every right-thinking man, to bring all those books that are held sacred, and for that matter the teachings embodied in them, before the bar of reason, even in the face of their claims to have proceeded from the divine source—particularly because their followers view them as the only means of securing God's grace, confining salvation to themselves, to the sweeping condemnation of those that do not share their beliefs and conditions.

*This article is the first instalment of the translation of the Barahin-i-Ahmadiyya, the epoch-making work of Ahmad, the Promised Messiah. We hope, our learned contributor will be able to find time to continue sending piecemeal translation of such portions as may suit the requirements of the Review. These separate portions may afterwards be pieced together and published in book-form. *Ed. R. R.*

REASON AND REVELATION.

True, the evidence of revelation is very strong and without it belief cannot be perfect. But, nevertheless if, in any book supposed to have been revealed, we find certain teachings that are in open conflict with arguments of reason, we do not regard them as genuine. We would rather be inclined to the belief that the pretensions of the book to have been inspired are hollow, and that instead of being a revelation it is a human invention, or, at best, full of interpolations. For revelation cannot be inconsistent with reason. We see, then, that it is reason that decides between the probable and the improbable, between the possible and the impossible. In like manner, it is by the standard of reason that we judge the soundness of a certain scheme of salvation. Unless the principles of various religions be judged by the criterion of reason we have no other means in hand by which to ascertain their truth or otherwise. We cannot, for instance, be positive about the falseness of the Hindu scriptures or the truth of the scriptures of Israel. If reason does not assist us in discriminating between the true and the false, it is obvious that the truth-seeker is left without any sense by the help of which he may reject what is untrue and accept what is true. Nor would it be fair to hold such an individual answerable before God for rejecting what he ought to have accepted.

THE HOLY QURAN, A SURE WAY TO GOD.

Now, when an individual sincerely feels the need of such beliefs as stand on rational grounds, he will naturally make inquiries about the approaches to such beliefs and truths. In fact, he will be all eagerness to resort to the surest and the readiest means by which he may have access to the entire group of those beliefs, as also to the reasons on which they are grounded. For he knows these will enable him to attain to that stage in which *belief* resolves itself into *direct experience*. We would like to answer such an inquirer directly that the means he is in search of—the surest, the readiest, and the most

unerring—is the Holy Quran. This book is competent to lead us to perfect beliefs and correct principles—free from all manner of doubt, error, and imperfection—, and, what is more, does not require of us great pains and exertions. It is impossible to point to any other book in the world, or to any other means for that matter, by following which we may hope to realise the highest object of our life, the attainment of truth.

THE DISTINCTION OF THE HOLY QURAN AMONG THE WORLD'S SCRIPTURES.

I, for one, am perfectly satisfied—and whoever ponders over these matters seriously will also be perfectly satisfied—that it is the Holy Quran, and the Holy Quran alone that preserves intact all those principles in their native purity in which all who have the least care for their true welfare must believe, on which depends our very salvation and with which is bound up our happiness in the next life. On the other hand, the doctrines contained in all the other scriptures of the world have become corrupt. In fact the teachings, as we find them in those books, are spurious and counterfeited, and are so far removed from the straight path of reason and the course of nature that it is a disgrace even to make a bare mention of them here. What I have just said is not an unwarranted statement. In truth, continued researches were made before the composition of the present work was undertaken; the sacred books of all religions were studied with great care and attention and with an impartial mind. Each of these books was subjected to a thorough examination, and a comparison was instituted between it and the Holy Quran. Also, verbal dissertations were carried on with eminent divines and theologians of various creeds In short, every human endeavour was made, and every legitimate course undertaken with the single end of discovering the truth. As a result of these painstaking researches we arrived at the invincible conclusion that, at the present moment on the face of the earth, of all the books that put forward the claims of being inspired, it is the Holy Quran alone that carries with it the most convincing proofs of its

being the Word of God ; that presents a scheme of salvation which is based on truth and the constitution of nature ; that contains beliefs and doctrines that are perfect, well-founded, and quite consistent with reason ; that contains commandments that rest on truth, simple truth, and nothing but truth ; that embraces teachings that are in no way tainted with *shirk* (association of gods with God), human inventions, and creature worship ; that most enthusiastically manifests the glory of God His unity, and His perfection.

Indeed, the Holy Quran is full of teachings about the unity of God, and here we do not at all meet with any blemish or imperfection or defect ascribed to God. Nor does it attribute to the Almighty any qualities unworthy of Him. Again, it never *enforces* any belief or doctrine. It sets forth, on the other hand, the grounds of belief, and offers proofs of the propositions it seeks to establish. The purpose of the Quran in thus citing clear evidences of the soundness of the principles it enunciates is to lead us by easy steps to the goal of perfect knowledge and certitude. Again, while, on the one hand, it removes, by means of illuminating arguments, all those evils and impurities that have found their way into the faith, speech, and actions of men, on the other, it inculcates those virtues which we must needs acquire in order to become men in the true sense of the word. It encounters every evil with the same degree of force with which it is found to prevail in these days. The teachings of the Quran are quite correct, forceful, and agreeable, and they reflect in them, as in a mirror, the laws of nature. In a word, the Quran is the bright sun for the eye of the soul. It enlarges upon the abstract contents of reason and makes amends for its defects. On the contrary, the other existing scriptures of the world, supposed to have been revealed, will be found, on examination, to be absolutely wanting in such perfect graces. Nor is this all. There we may meet with manifold aspersions cast on the nature and attributes of the Divinity. The followers of these books entertain certain beliefs that are simply strange. Some of them, for instance,

do not believe God to be the Creator and deny Him unlimited power. They go even so far as to think themselves as being His equals in being uncreated and self-existent! Some, again, regard their self-created idols as participators in the divine government of the world, as so many ministers of God's state. Others hold that God has sons and grandsons, daughters and granddaughters. Others, again, maintain that God often assumes the body of a fish or a tortoise! In short, they vie with one another in tenaciously clinging to the belief that God has the misfortune of being short of even such perfection as reason demands.

THE OBJECT OF THE PRESENT WORK.

Now, O brethren, when I found men living on such worthless beliefs and far removed from the true path, my whole being shook, and my heart melted. At once I realised that a religious obligation lay on me to compose a book for their guidance. It was an obligation from which I saw no escape. And so by the grace of God, the manuscript of the present work was completed within an unusually short time. For sooth, the present work offers a message of joy to all seekers of truth and bears a divine challenge for the opponents of the Islamic faith, so much so that its reply will not be forthcoming till the day of judgment. Hence, to the present work is prefixed a notice of a reward of Rs. 10,000 as a challenge to those who deny the truth of Islam or are directly opposed to it. This will have the effect of making them realize the vanity of their ideas and the hollowness of their belief.

Translated by
M. ATAUR RAHMAN, M.A.,
Rajshahi.

God's Promise Concerning Ishmael and the Abrahamic Descent of the Holy Prophet.

(Reproduced from the notes on the New English Translation of the Holy Quran, published by the Anjuman-i-Taraqqi Islam, Qadian.)

It will not be out of place to mention here that in order to prove that after the sons of Isaac, the prophet should belong to the sons of Ishmael, the Holy Qur-an speaks of the construction of the Ka'bah and the prayers uttered by Abraham for the sons of Ishmael. To this some Christian critics generally bring forward two objections:—(1) It is not found in the Bible whether God had made any promise to Abraham concerning Ishmael. (2) Admitting that God had made a promise even about the children of Ishmael, there is no proof that the Holy Prophet was descended from Ishmael. An exhaustive answer to these objections necessitates a detailed discussion for which we cannot find space here; but for the purpose of indicating the connected order of the verses, a brief reference is necessary. To dispose of the first objection that there is found no promise to the sons of Ishmael in the Bible story, first, we turn to the Bible itself and see that the sons of Isaac entertained hatred against the prophet Ishmael and his descendants. The reason for this is obvious. One of the wives of Abraham, Sarah, from whom the children of Isaac were descended hated Ishmael and his mother Hagar. So it was only natural that the children of Sarah should have inherited from her hatred for Ishmael and his family. Under these circumstances it is idle to search for any express prophecy in favour of Ishmael and his progeny in the Bible which has for a long time been subjected to human interference; and the lack of mention in it of the prophethood of Ishmael and some of his descendants cannot be considered

as anything like a testimony against the claims of Ishmaelite line. If the Biblical evidence can be taken to establish the existence of a promise given to the sons of Isaac, there is decidedly no reason why the evidence of the Holy Qur-an must not be accepted to establish the fact that great promises were held out by God to the sons of Ishmael also. Another answer to this objection is that the Bible does contain clear references to the fact that rich rewards were reserved for the progeny of Ishmael too. We find the same words used in the Bible for the children of Ishmael as for those of Isaac. Just as there is a promise for the growth and domination of the sons of Isaac (Gen. XVII, 16), similarly there is a promise for the increase of the sons of Ishmael and for the raising of twelve princes from among them, (Gen. XVII, 20). Hence the kind of reward granted to the children of Isaac will have to be admitted for the children of Ishmael as well. If it be urged that in verse 21 of the same chapter it is written that God will establish His convenant with Isaac, which shows that the prophets would be raised from among the children of Isaac, even then nothing can be affirmed against the case of the sons of Ishmael, because even before Isaac was born God had made a covenant with Abraham saying " This is my covenant which ye shall keep, between Me and you and the seed after thee, every man child among you shall be circumcised and it shall be a token of covenant between Me and you (Gen. XVII, 10, 11). Now we know that Abraham had Ishmael circumcised. If the promise had been restricted to Isaac and his progeny, Abraham had a right to have himself circumcised because the promise was given to him, and also his slaves because circumcision was ordered for them, and again Isaac because the covenant was to be established with him. But the question remains, Why was Ishmael circumcised at the age of 13. The only possible answer is that he was also to share the covenant. The circumcision of Ishmael leaves no room for doubt that Ishmael was among that progeny of Abraham with whom the covenant was to be established. Besides, it is seen that circumcision has

always been in vogue among the posterity of Ishmael which goes to prove that the order for it was meant not for Ishmael alone, but for his posterity too. It is now beyond dispute that the covenant was intended for the children of Ishmael quite as much as for the children of Isaac. As regards the significance of the verse 21, read in conjunction with others it can be understood to imply (if it is indeed a part of the revealed scripture and has not been tampered with by the children of Isaac to suit their own ends) that this everlasting covenant *would begin with Isaac* as was really the case. As the covenant which God made with Abraham was first to be fulfilled in Isaac's progeny, so God said that He would establish His covenant with Isaac. The verse is capable of no other interpretation.

Coming to the second objection that admitting the covenant to include the sons of Ishmael as well, it is yet for the Muslims to prove that the Holy Prophet of Islam belonged to the house of Ishmael. We should like to remind our critics that the only positive proof for the descent of a certain nationality from a certain individual is to be found in the traditions of that community. No more proof for the connection of so many different communities of the world with their respective progenitors is needed than the traditional statement of the communities themselves. The origin of races is invariably decided on their own testimonies ; so there is no reason why the same rule should not be allowed to hold good in the case of the Arabs and why their own statement should not be accepted as a conclusive testimony about their Ishmaelite extraction. Even before the inception of Islam, the Quraish believed and declared themselves with a singular unanimity to be descendants of Ishmael, and their claims to Ishmaelite descent were recognized throughout the length and breadth of Arabia. They had even an idol of Ishmael set up in the Ka'bah. There is no room, therefore, to entertain even the slightest doubt as to the Ishmaelite descent of the Quraish. Ishmael was not so great a man from the worldly point of view as to

stimulate in the Quraish a desire to share his greatness by associating themselves with him. In short, such an old claim of a community cannot be set aside, especially when no incentive to the fabrication of a falsehood can be traced in the entire history of the community. Moreover, what goes to establish the Ishmaelite descent of the Quraish beyond any semblance of doubt is the simple fact that if the Quraish had falsely assumed their consanguinity with Ishmael, the real descendants would have strongly protested against such a false claim ; but no such objection is known to have been ever raised. Furthermore, we find written in Gen. XVII: And as for Ishmael, I have heard thee ; behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly ; twelve princes shall he beget, and I will make him a great nation." If the Quraish are not his descendants, where is the promised great nation ? The prophecy demands that the nation be known and recognized ; otherwise the prophecy will be meaningless. The only claimants in the field are the Quraish and some other Arab tribes, and the case cannot but be decided in their favour. Nor is an external evidence wanting of their Ishmaelite lineage. About a century before the birth of the Holy Prophet of Islam (on whom be peace and blessings of God) Narsai, a Christian writer, said, " The seed of the sons of Hagar was more cruel, and the blow that they gave was more sore than disease ; the wound of the sons of Abraham is like the venom of a serpent, and perhaps there is remedy for the poison of reptiles but not for theirs—let us always blame the foul inclination of the sons of Hagar, and specify the people (the tribe) of Quraish who are like animals." (Leaves from Three Ancient Qur-ans, edited by Rev. Alphonse Mingana, D. D., Introduction xiii). A perusal of these words is enough to convince every reader that it was not only in the days of the Holy Prophet (on whom be peace and blessings of God) that the Quraish laid claim to Ishmaelite descent; on the other hand so old was the claim that even a century before the birth of the Holy Prophet (may peace and blessings of God be upon him)

their descent from Hagar was recognised even by their bitterest enemies. In short, the Ishmaelite descent of the Quraish cannot be denied. If the erroneous principle of discarding the traditional claims of communities to their several origins be observed, then surely critics will as well be within their rights to question the claims of the Jews to their descent from Isaac and set it aside as an assumption incapable of proof. To sum up, both the objections are absolutely unfounded and there is no denying that the covenant included the children of Ishmael as well, and that the Holy Prophet of Islam (on whom be peace and blessings of God) belonged to the house of Ishmael.

War effects upon Churches.

A London cablegram, dated the 11th February, 1916, says :—

The Baptist Union Hand-book for 1916 shows a decline in church membership of 3,176, partly owing to the war. Many Anglican clergy training colleges have been closed for a similar reason. A movement is now on foot, at Dean Welldon's instance, to enable the Church of England parish clergy to officiate in more than one parish.

Annual Gathering of the Ahmadees.

The annual meeting of the Ahmadiyya community took place as usual at Qadian during the Christmas vacations and lasted for five days, from the 24th to the 28th December, 1915. All the different parts of India were represented and the number of men taking part in the meeting was about 4,000. Of these about 300 were Ahmadi ladies coming from outside stations. Our brethren seldom fail to visit Qadian whenever it is convenient for them to do so at any time during the year, so that there is always a number of Ahmadi guests at Qadian, but in the last week of the year, there is an unusually large gathering of Ahmadees, and from year to year we witness the truth of one of the oldest prophecies of Ahmad which he published at a time when he led a solitary life in his village and was totally unknown to the outside world and which runs thus:—يأتون من كل فج عميق *i.e.*, 'People will come to thee from all sides in such large numbers that the roads will be deepened thereby.' God be thanked that the members of the movement gather together at Qadian in ever larger and larger numbers every year.

This year the meeting was addressed by (1) Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, second successor of the Promised Messiah; (2) Maulana Syed Muhammad Sarwar Shah Sahib, Professor, Ahmadiyya Madrassa, Qadian; (3) Shaikh Abdur Rahman, Maulawi Fazil, late Student, Jami Azhar and Egyptian University, Cairo; (4) Maulawi Hafiz Roshan Ali, Ahmadiyya Missionary; (5) Maulawi Ghulam Rasul of Rajeke, (6) Mir Muhammad Ishaq, Maulawi Fazil, Professor, Ahmadiyya Madrassa; (7) Mufti Muhammad Sadiq, Ahmadiyya Missionary, late Editor, *Badr*, Qadian; (8) Shaikh Muhammad Yusaf, Editor, *Noor*, Qadian; and others.

His Holiness, the leader of the Movement, made in one of

his speeches, a touching reference to the numberless favours of the British Government on the Ahmadiyya Movement, particularly mentioning the recent troubles of the Ahmadiyya Community in Malabar and the great kindness which the British authorities there had shown to our brethren granting them land both for a graveyard and for the building of a mosque, and by taking strong measures for their protection against the tyranny of their oppressors. He also informed the audience that even outside India the British authorities were conferring similar favours on the Ahmadiyya Movement and gratefully referred to the kindness of the Governor of Mauritius in granting permission to the Ahmadiyya Missionary, Maulawi Hafiz Ghulam Muhammad, B.A., to hold lectures in the Cinema Hall, Rosehill, three times a week in spite of strong opposition on the part of non-Ahmadi Mussalmans of that Island. He exhorted his followers to render all possible assistance to the British Government. He stated that he had with great pleasure permitted many of his followers to volunteer their services, and that it would be a great pleasure to him if others could do the same. He said, the favours of the British Government on the Ahmadiyya Movement were unbounded and it was the duty of the Ahmaddees to serve it in all possible ways. He would have himself, he declared, volunteered for service in the Front, if his duties as the leader of the movement had not compelled him to stick to Qadian.

The meeting unanimously resolved to place on record their sense of deep gratitude to the British authorities in Malabar for the kindness they had shown to their brethren in that part of India.

An Incident of the Days of the Holy Prophet.

Bukhari relates the following incident on the authority of Abu Huraira :—

While we were sitting one day with the Holy Prophet, may peace and blessings of God be upon him, says Abu Huraira, a man came to him and said, "O Prophet of God, I am ruined."

"What is the matter with thee?" inquired the Holy Prophet.

"I lay with my wife while I was keeping a fast," replied the man.

"Can you set free a slave?" asked the Holy Prophet.

"No," said the man.

"Can you fast for two months successively?"

The reply was in the negative.

"Can you feed sixty poor men?"

Again, the reply was in the negative.

Then he waited there for some time, and while we were sitting with the Holy Prophet (may peace and blessings of God be upon him), there was brought to him a basket full of dates.

"Where is the man who said he had ruined himself," asked the Holy Prophet.

"Here I am," said the man.

"Take this and give it as alms," said the Holy Prophet (may peace and blessings of God be upon him).

"To one poorer than I, O Prophet of God? By God, in the whole city of Medina, there is none more needy than I."

Thereupon the Holy Prophet (may peace and blessings of

God be upon him) laughed until his molar teeth became visible and he said "Go and feed thy own family with it."

This incident, ordinary though it may appear to be, gives us an insight into the character of the Companions of the Holy Prophet (may peace and blessings of God be upon him).

It shows that they had a great dread of sin. They did not treat the ordinances of Islam with indifference. They had the greatest respect for law and realised that while the observance of law was a blessing for them, its violation meant their own ruin. The man in the above story happened to violate an ordinance of Islam, but as soon as he had been guilty of it, bitter remorse laid hold of him. He felt that by violating the ordinance of Islam regarding abstinence from sexual intercourse during fasting, he had done a great harm to himself. Nay, he felt that by breaking the law, he had brought about his own ruin. He realised that unless something was done to atone for this breach of law, he was undone. Hence the first thing he did was that he went straight to the Holy Prophet (may peace and blessings of God be upon him) and told him that he was ruined. His appeal to the Holy Prophet (may peace and blessings of God be upon him) was like that of one who is in burning fire and cries to others for help. In fact, one of the traditions represents him as saying to the Holy Prophet 'I am burnt,' which shows that he actually felt himself like one who is thrown into burning fire and is sure of being consumed to ashes unless some one comes to his rescue. Mark how dreadful the breach of law appeared to him. He was sure that the result of sin was ruin and destruction. And so did every Companion of the Holy Prophet (may peace and blessings of God be upon him) feel. It was for this reason that the Companions of the Holy Prophet led such holy lives. They regarded sin as poison and dreaded it as one dreads a venomous snake. Hence we find that they lived like angels on earth. They conquered distant lands and moved among different people, but they never stooped to vice. Read the annals of their victories; peruse the records of their conquests, and you will nowhere

come across any trace of sinful conduct or immoral demeanour. They set examples of spotless purity of character to all with whom they came in contact. It is hardly an exaggeration to say that they were not men but angels that moved on this earth.

Now think of the man who turned into angels a nation that was steeped deep in sin. Contrast their condition with that of the pre-Islamic Arabia. The savages who knew no law and shunned no evil were turned not only into a civilised nation but into a celestial people. But how was this wonderful transformation brought about? The answer to this question is a simple one. The Holy Prophet (may peace and blessings of God be upon him) that made his appearance among them made them *see* God. They realised His existence with as great certainty as they realised their own being. Being perfectly certain that there *was* a God who watched them, and saw every deed which they did and knew every thought which crossed their minds, they could not permit themselves to do deeds which were sure to incur His displeasure. The Holy Prophet, may peace and blessings of God be upon him, breathed into them firm faith and made them realise with the utmost possible certainty that the meed of sin was ruin and destruction. The result was that they shunned sin as one shuns a place where he knows there is a blood-thirsty tiger or a hissing snake. They believed sin to be burning fire, and as no one would knowingly thrust his hand into the blazing flames of fire, similarly they took all possible care to avoid sin. They treated sin to be a poison more deadly than the poison of a cobra and as no one would willingly put his hand into a hole where he knows there is a snake, similarly they feared nothing more than they feared sin.

The Anjuman Taraqqi Islam.

The *Anjuman Taraqqi Islam* has now completed its second year of existence, It came into being soon after the succession of Hazrat Mirza Bashir-ud-Din Mahmud Ahmad to the holy office of *Khalifatul Maseeh*. Its work may be divided into the following heads :—

2. The publication of books and tracts in English and Indian vernaculars.

3. The propagation of Islam by means of correspondence.

4. The diffusion of education in the Ahmadiyya community.

5. The training of Missionaries.

6. Reclamation of criminal tribes.

The total expenditure on all these branches of work has in the past year amounted to Rs. 2,646-14-0.

AHMADEE MISSIONARIES.

There are now 15 missionaries working under the Anjumen, 12 of them in different parts of India, 2 in England and one in Mauritius. They are Missionaries not only for non-Muslim people but also for the Muslims. Being the disciples of Ahmad who was raised for all nations, Muslim and non-Muslim alike, they preach both to Muhammadans and non-Muhammadans. Their duty is to present the true living Islam to all nationalities; and as the Islam of the present day Muslims ia not the true Islam which the Holy Prophet (may peace and blessings of God be upon him) taught, therefore the first and foremost duty of our missionaries is to preach the true Islam to the Muslims. Again, Ahmad came not only to teach the true Islam but also to revive the faith of men in the *living* God by means of heavenly signs. Another purpose of these heavenly signs was to show that of all the religions of the world Islam was the only *living*

religion, all other religions being now dead, for such signs could be shown only by a follower of Islam, to the total exclusion of all other creeds. Hence the chief duty of our preachers is to proclaim the signs which Ahmad showed to the world and which are still being witnessed by all nations of the earth, so that by their means the world may have firm faith in God and may see that to-day the only *living* religion is Islam

BOOKS AND TRACTS.

The *Taraqqi Islam* has been able to produce, during the year under review, 6 books (one in English and 5 in Urdu) and nine pamphlets (five in English, three in Urdu and one in *Sindhi)*, besides a number of leaflets and manifestoes. Of the books published by the Anjuman the most important is the English Translation of the Holy Quran, Part I, with exhaustive comments. The unique character of this production is admitted on all hands.

TRAINING OF MISSIONARIES.

A Training School for Missionaries was started at Qadian towards the close of the year 1914, and we are glad to announce that five students of this school are now ready for Missionary work. A certain area has been allotted to each of them as his field of work, and they start on the 1st of March to begin work in their respectlve districts.

CORRESPONDENCE.

Much useful work is being done by means of correspondence. Enquiries are pouring in from all parts of the world, and a number of men have already joined the Ahmadiyya Movement as a result of correspondence alone.

DIFFUSION OF EDUCATION AMONG THE AHMADEES

The Ahmadees are taking a keen interest in education. They are availing themselves, to the full, of the educational institutions managed by the Government, District Boards, and other bodies. Many of them send their children to the High School at Qadian, or to the Ahmadiyya (Arabic) Madrassa. About four hundred children are receiving both religious and

secular instruction at Qadian, and they hail not only from different parts of the Punjab, but also from different parts of India, such as Bengal, Hyderabad (Deccan), Bombay Presidency, Madras Presidency, United Provinces, etc. One student comes from Ceylon. The Ahmadiyya Madrassa is an Arabic and Theology School combined and is meant to produce *Ulema*. The subjects taught are Arabic, the Holy Quran, Traditions, Jurisprudence, Rhetoric, Logic, English, Urdu, Arithmetic, Geography and History. It is proposed that the graduates of this institution should receive extra instruction for one year, in addition to their 7 years' instruction in the Ahmadiyya Madrassa, to qualify as Ahmadee Missionaries. Both the High School and the Ahmadiyya Madrassa are managed by the Sadr Anjuman Ahmadiyya, Qadian.

The *Taraqqi Islam*, with a view to further promote both religious aad secular education in the Ahmadiyya community has started a number of primary schools in the various districts of the Punjab. The teachers of these schools, besides imparting secular and religious instruction to Ahmadi children, act as instructors for the Ahmadiyya community of the villages in which the schools are situated. They also perform the duties of local preachers. These schools now number 30 and receive grants from the Government. The Anjuman has also made arrangements for imparting instruction to the Members of the Community by sending them carefully graduated lessons in Arabic and the Holy Quran through post. Test questions are added to these lessons for answer. A number of girls' schools have also been started in the outside stations, besides a Central Girls' School at Qadian which is managed by the Sadr Anjuman-i-Ahmadiyya.

RECLAMATION OF CRIMINAL TRIBES.

The Punjab Government, some time ago, invited some of the philanthropic societies in the province to co-operate with it in the arduous task of reclaiming the criminal tribes of the Punjab and also appointed a committee to report on the best

methods of reclamation. The Anjuman Taraqqi Islam offered its services to the Government for this purpose and the Goverment has promised to avail itself of the services of the Anjuman as soon as the rules and regulations for the reclamation of criminal tribes are passed.

NEW AHMADEES.

We are glad to announce that about 3,000 men and women have joined the Ahmadiyya movement during the year under review (January 1915—December 1915). Of these, 2,181 men and women have sent written requests to Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, second successor of the Promised Messiah, for initiation into the movement, while the remainder have come to Qadian to be initiated into the movement by making the solemn declaration of allegiance on his sacred hands. All have accepted him as their leader and guide. The above figures include 30 Ahmadees of Ceylon, 40 Ahmadees of Mauritius, 7 Ahmadees (English gentlemen and ladies) of England, one of Australia and one of West Africa. We heartily congratulate our leader on the success which has crowned his efforts and we pray that every future year may bring greater and greater success. These are only small beginnings and we believe that the time is not far off when, through God's grace and mercy, men will join the Ahmadiyya movement in troops. The Word of God revealed to Ahmad promises a great future for the Ahmadiyya movement and a glorious career for "the Promised Son."

The Islamic Society.

We are asked by Mr. M. W. Hassan Ally, Honorary Secretary, the Islamic Society, 46, Great Russel Street, London W.C., to give publicity, through the medium of the *Review of Religions*, to the existence of the afore-mentioned society at the above address. The following is the list of its other office-bearers :—

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Spontaneous Expressions of opinion on the New English Translation of the Holy Quran.

We are glad to announce that the New Translation of the Holy Quran has succeeded in winning golden opinions from all quarters. Those who have read the first Part are enthusiastic in their praise of it.

Mr. S. Adbul Latif, Deputy Magistrate, Sub-Divisional officer of Pirojpur (Bakergunj) who is a man of literary judgment and whose opinion is deserving of weight, writes:—

"I have received a copy of the First Part of the Holy Quran published from Qadian. It is very beautifully printed. The explanatory notes are excellent and most illuminating for ignorant people like myself. The Qadian Society have, indeed, embarked upon a very noble project. This edition of the Quran will, I am sure, succeed in bringing about better understanding between the members of your fraternity and the outside public."

Mr. M. M. Saldin writes from Colombo :—

"I must sincerely confess that it reflects great credit both on the Publishers and Printers. The types are legible and and clear and it has been printed on superior paper. The general get-up of the Quran is most excellent. In short, it is a creditable production and a veritable mine of Quranic information."

The Teachings of Islam

BY

MIRZA GHULAM AHMAD,

The Promised Messiah and Mahdi, and Founder of the Ahmadiyya Movement, Qadian.

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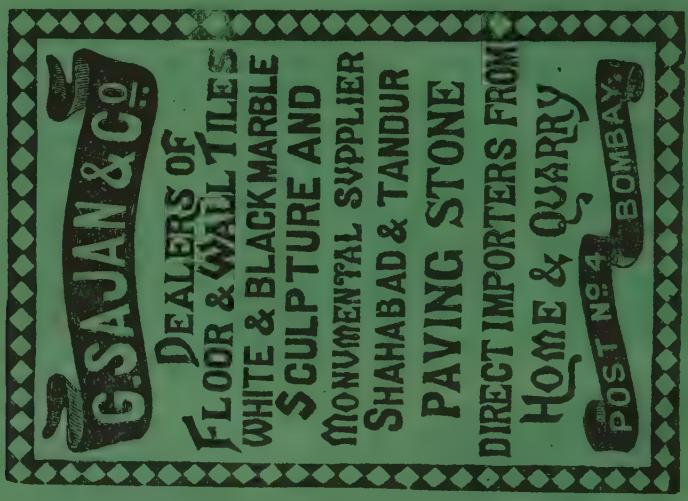

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بسم الله الرحمن الرحيم
نحمده و نصلي على رسوله الكريم

A Glimpse of the Works of the Promised Messiah, II.*

(By Abul Hasham Khan Choudhry, M. A., Deputy Inspector of Schools, Dacca Division, Bengal.)

AHMAD RENOVATES FAITH IN GOD.

Gentlemen, I have so far dealt with the works done by the new Teacher so far as they concerned humanity at large, religion in general, Islam, and human history. Before I have finished, I wish to mention in brief the advantages derived by his immediate followers from his association and instructions. I have already told you, gentlemen, that the main object of the advent of every divine messenger is to renovate man's faith in the existence of God. Why? Because all human sins and crimes have their ultimate cause in the want of faith in the existence and attributes of God. The first thing the new Messenger did for his followers was to renovate their faith in God. Let me try to explain what this means.

The word 'faith' in English is used very loosely. Properly it would mean an information which has no point of contact with our experience. If we tell a man "There is chaos," it will properly be a matter of faith with him, because he can find nothing within the range of his experience with which he can possibly associate the idea. Suppose, however, that instead of chaos, I tell him, "There is electricity." The information will remain a matter of faith so long as he can not

* Text of a lecture delivered at Delhi in March last.

associate it with any thing within his experience. But as soon as he learns any of the properties of electricity with which he can associate any thing of which he has previous experience, the information ceases to be a matter of faith and becomes knowledge. Let us take another example. If we tell a rustic 'There is London," and tell him nothing more about it, it will remain with him a matter of faith. But if we tell him that London is a town and he happens to possess some previous notion of a town, the information will amount to a knowledge. Now it will be apparent that faith proper can be of no use to man. Any information to be of use to him must amount to a knowledge. Now the faculties for the acquisition of knowledge are the senses. Knowlege varies in degree according to the number of senses which participate in its acquisition, the turation and the intensity of the sense impressions. I speak to a child "There is iron." The information is a mere faith. I tell him "Iron is heavy." It is now a knowledge. I tell him "Iron is black" The second information augments his knowledge. I let him see a piece of iron. A new sense comes into operation. The knowledge is deepened. I put the iron in his hand. He feels its weight. A new sense is now brought into use and his knowledge becomes fuller. The iron drops on his foot and pains him. The pain gives sharpness to the impressions, and gives intensity to the knowledge.

Now if one is to tell a man "God exists," it will be an information—a faith of no use whatsoever to the man. If he is told "God is our creator," it will amount to a knowledge. When he is told further that "God speaks," "God is all-seeing," "God is powerful," it will of course add to his knowledge, but still only one sense, *viz.*, that of hearing, will be employed. But if he sees a man to whom God speaks, a new sense will come into play. If the man to whom God speaks were to tell him a secret of His or to make a prophecy which he sees fulfilled, the knowledge will grow deeper and fuller. Now if, in the face of a dire calamity, when all hope of safety

is lost, the man to whom God speaks conveys to him a message from God promising rescue which accordingly comes to pass; or in the reverse if at a time of prosperity when no sign of adversity is in sight, the divine messenger threatens him with calamity which accordingly happens—then the knowledge of the man concerning the existence of God will be deepened to a degree which the man who has simply heard about the attributes of God can never possibly attain. Further, if he happens himself to hear the voice of God, and by indubitable signs comes to recognise it as the Divine voice, then his knowledge will have the character of a certainty nothing like which is to be found in the man whose knowledge is based on mere hearsay. It is this certainty which saves men from sin and is the basis of salvation. It is this certainty which prophets come to produce. The new Messenger effected it by means of many signs and prophecies which were duly fulfilled. A few of these signs and prophecies I quote for your information.

AHMAD'S PROPHECY ABOUT DR. DOWIE.

I. John Alexander Dowie was a Scotchman and he first landed at San Fransisco in America in 1888. Before this he was for a short time a convict in Tasmania. It was in 1892 that he took to preaching and soon began to build up a separate following. He claimed the power of healing, and it was this claim which brought to him many a credulous but wealthy person. With their wealth he became a rich man. The site of Zion city was bought in 1900 and lots were sold to the faithful who established themselves there. It was on the 2nd June 1901 that he first declared himself as Elijah the Prophet. The claim brought to him more wealth and a greater number of followers still. So great was his success that as a New Year's gift he was not satisfied with less than a million Dollars, and when travelling he occupied the most expensive and luxurious state-rooms. In 1902 he published a prophecy to the effect that all the Muhammadans living on the earth would be destroyed unless they bowed before the cross. It

was on his publication of this prophecy that the Promised Messiah addressed to him a letter published in the *Review of Religions* for September 1902, inviting him to a *Mubahala*. It was a reply to Dowie's prediction of the destruction of the Muhammadans, and in this letter he was challenged to "pray to God that of us two whoever is the liar may perish first." Such was the gist of this challenge which was published in numerous English and American newspapers. We give here the names of some of these with dates of the issues in which the remarks appeared to facilitate reference. They are the *Chicago Inter-Ocean*, 28th June 1903, the *Telegraph*, 5th July; the *Literary Digest*, 20th June; the *New York Mail and Express*, 25th June; the *Herald*, Rochester, 25th June; the *Record*, Boston, 27th June; the *Advertiser*, Boston, 25th June; the *Pilot*, Boston, 27th June; the *Pathfinder*, Washington, 27th June; the *Argonaut* San Fransisco, 1st December 1902; the *Burlington Free Press*, 27th June 1903; the *Worcester Spy*, 28th June; the *Jachsonville Times*, 28th June; the *New York Mail*, 25th June; the *Buffalo Times*, 25th June. It is needless to name all the newspapers which published this notice.

Dowie, however, took no notice of the challenge, nor did he make any mention of it in his paper, the *Leaves of Healing*. But he continued his vituperations of Islam. On the 14th February 1903, he wrote: "I pray God for the day to come when the crescent shall disappear. May God grant it. May God destroy it." And on the 15th August he wrote in the same paper referring to Islam, "The Zion will have to wipe out that shocking blot upon humanity." Accordingly on the 23rd August 1903, the Promised Messiah published an announcement headed "Predictions concerning Pigott and Dowie" which contained a plain prophecy as to the end of the impostor. The following extract from the *New York Commercial Advertiser* is sufficient to prove the vast circulation of the notice in America. Under the heading "Dowie challenged" the paper wrote—"From far away India comes a printed

circular from Mirza Ghulam Ahmad, who writes from Qadian in the Punjab . . . . . He has issued a challenge to Elijah III to make good his pretensions, but so far Zion city's own and special Messiah has failed to reply.

"In support of his claims to divinity the Indian Messiah declares that when the Lord saw how badly things were being managed on earth, He raised him in the land of the Punjab for His works are wonderful."

"I am the true Messiah who was to come in the last ages: thus has Almighty God spoken to me, he announces: 'I do not claim to be the Promised Messiah simply by my own assertion, but Almighty God who made the earth and heaven has borne witness to the truth of my claim. The evidence of God has been manifested in hundreds of heavenly signs shown in my support. I say it truly that Almighty God has poured His grace upon me in far greater abundance than upon the Messiah who has gone before me. In the looking-glass of my person the face of God is revealed to a far greater extent than in that of Jesus' person. If these are simply my own assertions, and there is no other authority for them, I am a liar; but if Almighty God bears witness to my truth, no one can give the lie to me. Thousands of times—I should say times without number—has He borne witness to the truth of my claim.

"'A sign of the evidence of God in my favour will appear on the death of Mr. Piggot, the arrogant pretender to Divinity, who shall be brought to destruction within my life-time. Another sign will appear on Dr. Dowie's acceptance of my challenge. If the pretender to Elijahship shows his willingness by any direct or indirect means to enter the lists against me, he shall leave the world before my eyes with great sorrow and torment. These two signs are particularly for Europe and America: ah! that they ponder over them and benefit by them.

"'It should be borne in mind that Dr. Dowie has not given any reply to my challenge sent to him in September last, nor has he even so much as mentioned it in his paper. For an

answer to that challenge, I will wait for a further period of seven months from this day the 23rd of August 1903. If he accepts the challenge within this period and fulfils all its conditions as published by me previously and makes an announcement to that effect in his paper, the world will soon see the end of this contest. I am about seventy years of age, while Dr. Dowie is about fifty-five, and, therefore, compared with me he is a young man still. But since the matter is not to be settled by age, I do not care for this great disparity in years. The whole matter rests in the hand of Him who is the Lord of heaven and earth and Judge over all judges, and He will decide it in favour of the true claimant.

"'But if Dr. Dowie cannot even now gather courage to appear in the contest against me, let both continents bear witness that I shall be entitled to claim the same victory as in the case of his death in my life-time if he accepts the challenge. The pretensions of Dr. Dowie will thus be falsified and proved to be an imposture. Though he may try as hard as he can to fly from the death which awaits him, yet his flight from such a contest will be nothing less than death to him and calamity will certainly overtake his Zion, for he must take the consequences of either the acceptance of the challenge or its refusal.'

"In view of the fact that Ahmad appears to have Dr. Dowie in a corner, it may be possible that the latter will prefer to stay there rather than come out in the open and leave the world with great sorrow and torment."

This quotation from the *Commercial Advertiser* of New York does not leave any necessity for the reproduction of the announcement itself. But it may be added that the notice is concluded with a long prayer in which Divine judgment is implored to decide between truth and falsehood. The first sentence of this prayer runs thus :—"I close these brief remarks with the following prayer : O powerful and perfect God, who hast ever been revealing and wilt ever continue to reveal

Thyself to Thy Prophets, do Thou give Thy judgment and show to Thy people the imposture and falsehood of Dowie and Pigott, for Thy weak creatures having taken to human worship and trusted in weak mortals like themselves, have fallen away from Thy path and are wandering in errors far from Thee."

Before this announcement was published, the previous challenge had already raised a question in the American press, as to what reply Dowie had given. Referring to such questions and probably also to the later announcement Dowie wrote on the 26th September 1903 in his *Leaves of Healing*: "People sometimes say to me, why do you not reply to this, that or other thing? Reply! Do you think that I shall reply to these gnats and flies. If I put my foot on them, I would crush out their lives. I give them a chance to fly away and live." About the same time he, in his vituperative manner, referred to the Promised Messiah as the "foolish Mohmmadan Messiah." On December 12th, 1903, he wrote: "If I am not God's Prophet, there is none on God's earth that is," and still persisting in his prophecy of the destruction of Mohmmadans, he wrote in January next: "My part is to bring out the people from the East and from West, from the North and from the South, and settle them in this and other Zion cities until the time shall come when the Mohammadans are swept away . . . . . May God grant us that time." He also published a vision on the 5th December 1903 in which, he related, he saw an angel who told him that he would triumph over his enemies.

The publication of the prophecy is, therefore, a settled fact, and now we have to see whether the prophecy was fulfilled. The prophecy indicated that Dowie who was more than eleven years younger than the Promised Messiah would die in the latter's life-time, that the man who lived like a king in palaces, at whose bidding thousands of men kneeled before him, whose wealth was counted by millions and who enjoyed

the most perfect health claiming not only that no disease would affect him, but also that he could heal all kinds of diseases, that man would end his days in great sorrow and suffering, and lastly that calamity would overtake his Zion. The fulfilment of these prophecies is so clear that it needs no explanation. The following facts relating to the circumstances of Dowie's life at the time of the publication of the prophecy and the change which the next few years produced, will, we hope, cast further light upon the fulfilment of the prophecy. At the time of the publication of the prophecy in August 1903, Dowie was the leader, according to his own statement, of over a hundred thousand persons and counted his wealth over twenty million dollars which means in Indian money six crores and twenty five lacs of rupees. He lived in a house whose preparation cost him nearly six and a half lacs of rupees and occupied the most expensive and luxurious state-rooms when travelling. Two valets, three secretaries, a personal bodyguard and several sub-deacons attended his personal wants in his journeys. He had a well-paid army of evangelists who worked in almost every country in the world. His factories in Zion were in a most flourishing condition. He was not only the owner of the whole city of Zion, but he was actually making plans for similar other cities. He was so strong and in such good health that he asserted that he would never become ill. For two years after the announcement of the prophecy, the star of his prosperity was still in the ascendant. But soon it began to decline. He was first stricken with a severe attack of paralysis. This was on the 1st October 1905. A second attack of paralysis on the 19th December incapacitated him for all work. As an invalid he removed himself to a tropic isle to regain health and left the charge of the Zion affairs in the hands of his overseers. But this only proved to be the beginning of fresh and unthought of troubles. In his absence, his disciples discovered that he had been guilty of the most serious offences. Some of the charges against him were that:—

"Dowie drank Scotch highballs, telling friends the drink was 'weak tea'; kept wine and soda-water in his cellar.

"Dowie planned a band of seven vestal virgins who were to attend him.

"Shortage of 1,229,766 dollars in accounts of Zion, laid to Dowie by Voliva.

"Presents of 35,500 dollars given to pretty Zion women by Dowie."

That these charges were valid is clear from the circumstance that the whole body of his disciples turned against him and his own son and wife divulged his secret doings. Thus within a few months he lost his honor, wealth and the whole body of his followers, and through disclosures made by his own disciples the world gazed upon the dark picture of his inner life. Dowie sought to regain his followers by again appearing among them, but to his utter disappointment he found that in the city where thousands stood and kneeled at his bidding once, there was not a single person to receive him. He went to courts for the possession of Zion and its money, but met with despair on all sides. He appealed to his followers, but no one listened to his voice. Physically he was in the most distressful condition during the whole of this time. He could not walk or stand but was removed from one place to another by his negro attendants. Thus the three things in which he prided himself, viz., health, wealth and followers, were all gone, and from a highly prosperous condition he was reduced to a most distressed one within the short space of a few months. Sorrow and suffering encompassed him all around and he found his hell in this very life. His disasters reached their climax. Soon after this he became a raving maniac, and this was the last stage of his life upon this earth. And the fulfilment of this grand prophecy was at last completed with his death. Such is always the end of the impostor and thus does God prove the truth of His servants. Men who have eyes to see and ears to hear, listen and consider.

AHMAD'S PROPHECY ABOUT BENGAL.

II. پہلی بنگالہ کی نسبت جو حکم جاری کیا گیا تھا اب انکی دلجوئی ہو گی

i.e., "As to the order which was first given regarding Bengal, they (the Bengalees) will now be conciliated."

These are the blessed words of the Almighty which came down to the Promised Messiah of revered memory on the memorable eleventh of February, 1906, when the Bengalees were shouting their loudest against the partition of Bengal. The Word of God was just then made known to the world and given full publicity the instant it was received by the holy Messiah. But so irrevocable was the partition of Bengal held to be by the statesmen and politicians at that time and ever afterwards that the Word of God, although embodying a glad tidings for the Bengalees and in full harmony with the then feelings and sentiments of the Hindu public, far from being hailed with pleasure was set aside as a figment of demented fancy and an hallucination of fevered brain. The Promised One was charged with the habit of building castles in the air. The Indian Hindu Press, little knowing that away beyond the confines of our familiar earth reach the things of which God speaks to His chosen ones and that He out of His infinite love and mercy loves to make promises which mock at our wise impossibilities, held the prophecy in derision and hurled railleries at the prophet of the day. But if the statesmen could have a prospective view of the bustle and boom amidst which the prophecy was to meet with its fulfilment at Delhi, they would have wisely held back their verdict. Strange are the works of God. The political forecast and diplomatic foresight of the state-oracle backed up with all the intellectual resources of the modern age are but too feeble a mirror to reflect even a faint ray of the unknown future. For full many a year the Partition of Bengal was firmly believed to be a settled fact and an unalterable reality. All attempts at restoration of the old order or any modification of the existing

arrangements were ever since viewed with utmost disdain and any hope for the revocation of the Partition was looked upon as an offspring of troubled brain. But the Word of God was more irrevocable than the Partition of Bengal, and on the 12th December 1911, there came the most opportune moment when the greatest of the living monarchs was chosen by Almighty God to accomplish His inevitable decree amdist the blare of bugles, clamour of men, roll of cannon and clash of arms. Once more the popular saying, "Man proposes, God disposes," came true, and once more the politician came to realise that the knowledge of the unforeseen future sways with the breath of Heaven. The Word of God, when put into English, means, "As to the order issued about Bengal, the Bengalees will be conciliated." The wording of the prophecy is plain as plain can be. Just in keeping with the words of the prophecy, the entire correspondence which passed between the Viceroy and the Secretary of State for India was directed toward effecting a pacification of the ill-feeling engendered by the Partition. The Viceroy's despatch to the Secretary of State for India issued in August last contained the following passage and the same thought was throughout echoed and re-echoed in the correspondence exchanged between them.

"While its removal from Bengal is an essential feature of the scheme we have in view for allaying the ill-feeling aroused by the Partition of Bengal . . . . .

"The Bengalees might not, of course, be favourably disposed to the proposal if it stood alone . . . . . but as we hope presently to show they should be reconciled to the change by other features of our scheme which we specially designed to give satisfaction to the Bengalee sentiment. Various circumstances have forced upon us the conviction that the bitterness of feeling engendered by the Partition of Bengal is very great. Every one with any true desire for the peace and prosperity of the country must wish to find some measure of appeasement if it is in any way possible to

do so. We feel bound to admit that the Bengalees are labouring under a sense of real injustice which we believe it would be sound policy to remove without further delay. The Durbar of Delhi affords a unique occasion for rectifying what is regarded by the Bengalees as a grievous wrong." These words mark the fulfilment of the prophecy to the very letter. Conciliation is predicted in the prophetic utterances and the same is brought about. To the amazement of the wondering public and the joy of the godly, the word 'conciliation' which marks the event foretold has been often repeated in the correspondence exchanged between the Viceroy and the Secretary of State for India. Let those who have eyes to see see and those who have ears to hear hear that the works of God thus coincided with the Words of God.

AHMAD'S PROPHECY ABOUT TURKEY.

III. As far back as 1904 when Turkey was enjoying internal and external peace and there was certainly no likelihood of any sort of disturbance, the Word of God came to Mirza Ghulam Ahmad of Qadian, the Promised Messiah, whom God had commissioned for the regeneration of the depraved world :

غلبت الروم فی ادنی الارض و هم من بعد غلبهم سیغلبون

"Turkey will be vanquished in a land hard by but will soon get the upper hand after the defeat."

The most extravagant and fanciful statesman could not ever imagine for an instant even in his wildest dream that circumstances will all of a sudden come into existence bringing about the fulfilment of the prophecy embodied so explicitly in the Word of God. Even the subtlest and the most far-seeing politician with all his political foresight and penetrating acumen could not hit upon even a jot or tittle of what was to befall the Sickman of Europe. Yet the Word of God foretold with all clearness that Turkey would suffer a defeat near by and that after the defeat the tide of events would turn in its

favour and it would be victorious. The prophecy is really beyond the range of political insight inasmuch as it was announced and widely circulated as long as nine years prior to the outbreak of disturbance in Turkey. It is indeed above human capability to guess so much in advance. Had the prophecy been uttered shortly before the present happenings, it could fairly be bereft of all supernatural element and its divine character, for it would have in that case, been within the probable reach of human prudence. To guard the prophecy against this objection the prophecy was given out full nine years before the event when every thing was a sealed book. The second striking point in the wording of the prophecy is that the place where Turkey was to meet with the terrible disaster is localized. It will not be far away but a land close by. Thirdly, what places the prophecy far above human genius is the concluding word that after the defeat it will be again victorious. It is indeed difficult to foresee when all the adverse conditions giving rise to defeat are in swing not far off but in the close vicinity, that the tables will at once turn and victory will declare itself for the vanquished. Such an irony of fate is beyond the foretelling faculty of the politician. The Balkan Wars present a case full of divine interest. The Sickman of Europe although the object of universal ambition was, owing to certain mutual alliances, perfectly out of harm's way. Mutual jealousies and international differences had secured for Turkey a safe footing in the continent of Europe.

Little did the world know, at the time when the prophecy was made public, that the Sickman of Europe, although out of danger from the rival powers, was nursing a deadly enemy in the neighbouring petty states. But strange indeed are the ways of God. The secret machinations and strategic preparations of the Balkan League for a war against Turkey were, up to the sudden commencement of practical hostilities, entirely unknown to the public at large except perhaps to

a few wirepullers working behind the scene.

Just when the war began, the statesmen could scarcely believe that the Balkan concert even with its united efforts and combined forces would ultimately prove more than a match for Turkey which, though weak as a power, was certainly held to be strong enough for such insignificant mischief-mongers. But it was here again that God wished to reveal His superhuman knowledge. Quite unprepared for so sudden and unexpected an onslaught Turkey was taken by surprise, stood perfectly aghast, and of course began to lose ground. In this unequal contest, apparently expected to end in favour of Turkey, victory seemed to incline to the side of the petty states, to the entire wonderment of the world. Unable to withstand the force of the advancing hosts, Turkey sued for peace. The remarkable peace conference met at London and terms offered to Turkey were, as known to all, too disgraceful for a living nation to accept. Yet so complete was the discomfiture of Turkey that the terms with all their humiliating character were accepted by the Porte and the cession of Adrianople, the second capital of the Turkish Empire, was agreed upon. Although nothing else was possible in view of the then resources and the then miserable condition of Turkey, yet the acceptance of the humiliating terms by the Porte sent a thrill of horror and indignation throughout the length and breadth of the Muslim world. Loud cries of protest were raised against the proposed Turkish reply and the Turkish Cabinet was fiercely denounced for its abject cowardice. The agitation came to a head before the responsive note of the Porte was sent to the conference. Kiamal Pasha, the Prime Minister, and his cabinet were at once driven out of power and a spick and span new ministry came in. The draft of the Turkish reply was withheld and considered as a dead letter. The terms were angrily refused and the hostilities were resumed with redoubled fury. The whole Muslim world was astir, and the Muslim hearts throbbed with joy all over the globe. The Young Turk was unsparingly applauded everywhere and the honour of

the Turkish nation vindicated by a declaration of war. Money began to pour into the Turkish treasury in large amounts from the four quarters of the globe, and volunteers filled with fresh hopes and inspired with renewed enthusiasm set sail to the scene of action in right earnest. But the word of God anticipated in clear accents that a defeat was kept in store for the Turks, and so it was bound to come to pass. Had Turkey accepted the terms of the Peace conference and ceded Adrianople unconditionally, the prophecy would be said to have been fulfilled all the same. But what immensely adds to the importance of the prophecy is the subsequent surrender of Adrianople after the renewal of the war attended with the vociferous demonstration of Muslim zeal and fervour, which pervaded every nook and corner of the Muslim world serving a world-wide advertisement of the prophecy concerning the result of the war. On March 27th, 1913, Adrianople fell, the defeat of Turkey was hopelessly complete, setting seal to the fulfilment of a grand prophecy. Adrianople and the rest of the territories wrested from Turkey by the victors were universally believed to have gone for good, and there was not the slightest chance to regain any of them.

But the Word of God contained for Turkey another news which was full of hope and joy.

وهم من بعد غلبهم سيغلبون

i.e., "And after the defeat they will again get the upper hand." The defeat is full and complete and then comes time for the happier event foretold. A victory is to follow the defeat. The political world was unable to endorse the final words of the prophecy, as Turkey had been after repeated reverses reduced to a hopelessly wretched condition and awful scarcity of men and money was the order of the day. The politician could not expect Turkey to raise its head again for a further period of a score of years, so great and heavy was the loss brought on by the defeat, yet the Word of God predicted victory for Turkey after the defeat. It was here again that

God had ordained to transform an absolute human impossibility into a living reality to bring home to the worldly-minded the inevitable fact that God alone controls the affairs of the world and nothing can stand in His way or thwart His purpose or frustrate His design.

The Balkan Allies began to quarrel over the meed of victory, Bulgaria demanding the lion's share from which the others boldly dissented. As a consequence, Greece and Servia mobilised their forces for an attack upon Bulgaria and beat Bulgaria in many battles. As if it were not enough to crush Bulgaria, Roumania followed suit and with the excuses of maintaining the balance of power joined the attack against Bulgaria. In a very short time Bulgaria was completely undone. The Turks saw their chance and with a sudden attempt recaptured Adrianople and other important stations, meeting with little or no resistance. Thus through all apparent impossibilities the prophecy was fulfilled to the very letter and nothing of it was left unfulfilled, leading all right-thinking men to the inevitable conclusion that the words cited above were from the same God who governs the world and can make the events of the world correspond with His Word in the teeth of the contrary opinions of politicians.

AHMAD'S PROPHECY ABOUT THE PRESENT WAR.

IV. I shall quote here one more prophecy which is even now in course of fulfilment. In 1905 the prophet wrote :

"Some time later the world shall witness a sign which will shake towns, villages and meadows to the very foundations.

"An earthquake shall suddenly bring a terrible shaking over men, trees and seas.

"With the blood of the dead the streams of the mountains shall become red like red wine.

"And the men and spirits shall lose their presence of mind for fear and even the Tsar shall feel miserable at the moment.

"That heavenly sign will be a specimen of God's wrath; heaven shall direct its charges against the world with its drawn dagger.

"Don't deny this through impatience, because upon it rests the truth of my claim.

"It proceeds from the revelation of God and shall certainly come to pass, but you must be patient for some time like the God-fearing."

In February 1905 the revelation came, "Death is working havoc on all sides."

In May the same year the revelation came "Ships sail that there may be duels."

In October 1906 there came the prophecy "Death will make such havoc that streams of blood will flow. In fact so great will be the destruction on the earth's suface as the world has not witnessed before. Many places shall be turned upside down and they will present such scenes of horror that one would think that they had never been inhabited. Other calamities of a terrible nature from earth as well as heaven will come upon men, so that the wise men will be convinced of their extra-ordinariness. Then will men in great bewilderment begin to ask themselves what was going to happen. Many shall be saved and many shall be destroyed. The days are near, nay they are at the door when the world shall see an unparalleled scene of devastation. Not only will great earthquakes come, but other calamities from heaven and earth will also visit the earth. All this will be brought about because men have forsaken God and with all their heart and all their soul they are bent low on the world. Had I not come these calamities would also have been put off for a while, but with my appearance the secret designs of the wrath of God have been made manifest, for He says that punishment is not sent upon a people until a Messenger is raised. Those who show fear before the calamity comes shall be shown mercy."

Such were the words of the prophecies which Ahmad uttered about a decade ago, and which were published both in Urdu and English through the medium of the *Review of Religions* not only in India, but also in foreign lands, such as England, the United States, Canada, France, Germany, Japan, and other parts of the world. Now we appeal to the reader in the name of truth to say whether every word of the prophecy has not met with a remarkable fulfilment. A few quotations from the correspondents in the scene of the battle-fields of Europe are given below :—

The Polish Novelist, Henry Sentewicz, thus describes the condition of Poland : " The greatest war in the world's history and the devastation that accompanies the war are the two evil spirits that now rule the world.

" Hundreds of thousands of soldiers die from bullets, shells and the bayonet and millions of unarmed people die from want and hunger.

" Two countries are the main arenas of these bloody battles, two countries not long ago, rich, flourishing and now turned into deserts."

" *The Bible in the World*," the official organ of the British and Foreign Bible Society, wrote : "The foundations of earth tremble and the sky is full of blood and fire and vapour of smoke."

Mr. Lloyd George speaking at Glasgow compared the war to an earthquake. He says, "It is an earthquake which is upheaving the very rocks of European life. It is one of those seismic disturbances in which nations leap forward or fall backward generations in a single bound."

Gentlemen, these are only a few samples of the prophecies made by the Teacher. There are thousands and thousands of them. It is fortunate that his days are not yet gone far into the past. There are still living many of his contemporaries

and companions, and for the seekers after truth there are still available ample materials for research.

But the sight of signs and prophecies fulfilled is not the highest step in the attainment of certainty concerning God. The highest certainty can only come from personal experience. Gentlemen, believe me when I tell you that from among the followers of the Teacher there are now many who are themselves recipients of revelations, and here in this present group, there are men who are not altogether unfavoured in that way.

AHMAD IMPARTS CORRECT NOTIONS ABOUT THE ATTRIBUTES OF GOD.

For the purpose of salvation, next in importance to the need of possessing a certainty concerning the existence of God comes the need of possessing a correct notion regarding His attributes. The most important attribute of God is that He is One in His essence and attributes. Polytheism arises either from believing that there are more than One God or that there are others besides God possessing the like attributes. A partnership in attributes implies a weakness, a defect in Godhead. All sins may ultimately be traced to a lurking sense of weakness or defect in God. When a thief commits a theft, he, for the time being, either believes that there is no God or that God will not or can not see, or that He will not or can not punish or that, somehow, His punishment may be avoided. The idea of unity of Godhood implies perfection of power and attributes.

In spite of the pure teachings of the Quran on the subject, the Mussalmans had come to entertain doctrines opposed to the view of the unity of Godhood. For example, they believed that Jesus Christ had the power to bring the dead to life, and that he had been alive in the sky for this long space of two thousand years, and that similar power of giving life to the dead was possessed by some other holy men. They believed that saints and holy men, alive and in the grave, had the power to help their votaries, and for this purpose they used to run to the

tombs or shrines on the occurrence of calamities and on other occasions and invoked the help of their patron saints. All these notions were swept clean away by the new Teacher who taught his followers that power belonged to God alone who was the only friend of the rich and the poor, of the prophet and the peasant, alike.

RELIGION TO BE PREFERRED TO THE WORLD.

The knowledge of the existencs of God and of the perfection of His attributes requires the supplement of another statement in order to complete the equipment of the perfectly religious man. This last relates to the manner in which his knowledge should be applied. A wit-philosopher of America has described the trinity of his faith to consist in the three doctrines: "One God," "No devil," and "Twenty shillings to the pound." The trinity which the new Messenger taught us to believe in are "God exists," "He is perfect in His attributes," and that "Religion should have preference to the advantages of the world." Gentlemen! let us ponder a while over the last teaching. It represents a new ideal, a new angle of vision to look upon life and its activities. "Twenty shillings to the pound" truly embodies the ideal of the modern civilisation of the West. Wealth and comfort are the goals of their ambition. Galileo discovered that this earth was actually in heaven, and one English thinker has said that the discovery embodied the central truth of the new European culture. "The earth is in heaven, Let us enjoy it." Such is the basic idea of the material civilisation of Europe. The head of the Russian Church found fault with the head of the Russian state. Well, that was inconvenient for the purpose of national power. The Russian pope had to make room for the head of the Russian state. The individual lives for the state, and state for national power and efficiency, such also seems to be the underlying idea of the German culture. 'Patriotism,' 'Nationalism,' 'King-worship,' are the idols created by the materialistic thought of the West and of the

East. So long as these remain, 'Krupps' and 'Zeppelins' must dominate the world.

'Louvain' must perish. Is this the end of humanity? No, gentlemen, we are here for a higher purpose. Let us cast all these idols over board and seek the true God. "Our prayers and our sacrifices, our life and our death are all for God, the author and upholder of the universe, and to this we are commanded." This is what is meant by preferring religion to the advantages of the world.

AHMAD DISTINGUISHED FROM THE REPRESENTATIVE MAN.

Gentlemen, I have now done with the main topics of my lecture. Before I sit down, I should like to take a brief review of the salient features of the works of this great man. I avoid entering into comparisons because comparisons are notoriously odious. One sign of a Divine teacher is that he belongs to no party. This is what distinguishes a divine Messenger from a representative man. In the case of the latter you may get a clue to his doctrines from the prevailing tendencies of his time. You could tell which section of the community would be first and foremost to join him. The church had made inroads upon the private conscience of the nations of Europe. The yoke weighed ever heavier. The Inquisition with its piles and pillory set men a thinking. Heretics increased as fast as the church could burn them. Disaffection and discontent grew in volume and intensity and at last found voice in Luther. The countries which were the cradle of heretical opinions were the first to accept the new doctrines. Similarly in India. Contact with the rationalistic thoughts of Europe set men to doubt and question the authority of the priest-craft. The points of contact were the universities. Ram Mohan Roy gave voice to the new idea. Brahmoism was the child of European rationalism. You could well tell from which camp would the new school of thought draw its largest following. Bengal was the most advanced of the

Indian provinces in European education and culture, and the colleges were the gates through which rationalistic thoughts entered the land. Naturally it was Bengal and the college educated section of the community that supplied the new movement with recruits. Now consider the works of the new Teacher. Was he a product of European rationalism? Well, he stands staunchly on the side of religion and revelation and would not budge an inch from the dictates of the revealed law. "*Riba*" (interest) was forbidden and it must remain so, how much-so-ever economists might plead and expostulate. Polygamy and Pardah within the limits set by the law must stand, repugnant though they might appear to the imitators of the western culture. Was he the representative of a re-action against rationalism? It was the orthodox section from which his bitterest opponents came. He set his face against bigot zeal, blind faith, the authority of custom and the clergy. Like the giant banyan of the Indian plains he stood aloof by himself confident in the strength derived from on high, caring not for company, and affording shade and shelter to those who chose to answer his call. There from the heat and thirst of the scorching day they found cool breezes blowing and sweet birds singing of the Father who is in heaven and the glory that is to be.

WHAT AHMAD SAYS OF HIMSELF.

Gentlemen, I finish with a quotation. May God open your hearts to the truth and save you from the poison of unnatural doubt and suspicion.

Says the Messenger:—Listen O earth! and bear witness O heaven that I have received inspiration from on high and have found access to the Divine mysteries. I have been sent in the early part of this century in order that I may restore Islam to its original purity, and as a judge remove the differences that are tearing asunder the Muhammadan sects, and armed with the weapons of heavenly signs, destroy all false principles and bring about a spiritual transformation in the whole world. I am not an impostor nor am I given

to lies. God knows that I am not one of those who lead men into evil and sin. Let everyone remember that a liar never prospers but meets a disgraceful and miserable end. My revelations are from God and have all the signs of a divine revelation. They are repeatedly impressed upon me as being from God and my heart is filled with the conviction that they are divine. They are always in conformity with the letter and spirit of the Holy Quran. They are accompanied by extraordinary manifestations from heaven and their heavenly origin in confirmed by the heavenly signs which attend them. Therefore they are not delusion but real manifestation of Divine will. Does the world think that it cost me nothing to receive this inestimable blessing? No, I had to undergo the severest hardships. I flung myself into the fire of love and was wholly consumed. My heart bled and I was ground to dust. It was then that He revealed to me His radiant face and I got not only revelations but also true wisdom. Most of the revelations which I receive contain prophecies. Now, the deep secrets of the future are known to none but God, and, therefore, he who foretells the future, must necessarily be from Him. The wicked who set their affection upon worldly glory can never get access to what is exclusively God's. Can God take into His confidence one who has set the trap of fraud to ensnare His people, who instead of showing men the right path leads them to destruction and injures the cause of truth? It can not be. God brings the impostor to a bitter end. He invariably and speedily roots him out and send him to eternal perdition."

Islam and Other Faiths, II.*

(By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Second Successor of the Promised Messiah.)

Treatment of Children by the Parents.

Having said enough about the treatment of the parents by the children, I come to the treatment of children by the parents as required by Islam. It is beyond question that the parents have an instinctive love for their children, and outwardly, therefore, there seems to be no necessity for any religion to give positive commandments for the good treatment of the children. But notwithstanding the inherent affection of the parents for the children, world's history shows that there is yet need on the part of religion to regularise and methodise the instinct of love that the parents feel towards their children. We learn from history that the followers of some faiths have suffered much from the lack of any direct teachings on the subject. The only injunctions in this connection to be met with in some faiths are those for the heritage which is needed in every household, but utter silence as to the kind of treatment to be meted out to the children by the parents is observable in all the faiths except Islam, which is a perfect religion and which is therefore free from this defect. It came at a time when the world needed a law all-comprehensive in character and covering all the different sides of human life. Other faiths being only local and temporary were meant to pave the way for this universal faith.

In some countries for some reason or other infanticide had become rife. Some people despatched their daughters to avoid the disgrace of marrying them to those belonging to other households. Some made away with them through fear lest they, when grown up, should fall into sin and thus disgrace them. Some killed their children on account of poverty. Even in these days when the education of children has become very

* Translated from Urdu by Qazi Abdul Haque.

expensive some people in Europe and America render themselves incapable of procreation, which is only another way of infanticide. Islam abhors such a practice and says :—

وا ذ ا ا لموء د ة سئلت با ی ذ نب قتلت

"Those who bury their daughters alive will be questioned why and for what offence they had done so" (LXXXI, 9, 10). Again the Holy Quran says :—

و لا تقتلوا ا و لا د كم خشية ا ملاق نحن نرز قهم و ا يا كم

"Don't kill your children through fear that your property will be spent away in bringing them up, because whatever you have is given by Us and to them also We shall give." Again to do away with the doubt as to whether the killing of children is forbidden through fear of loss of property or for other causes also, God says : ا ن قتلهم كا ن خطأ كبيرا "The killing of children is a grave sin." That is to say, not only killing for fear of loss of property is a sin but from whatever cause it may proceed, it is a sin. That one cause was by way of instance.

So much about the killing of children. Next come teachings about the bringing up of children. The first injunction is about the guardianship. Islam declares the father to be the guardian of children, and thus it has once for all decided the question of guardianship and done away with all chances of shuffling off the responsibility of rearing the chilldren on the part of the father on getting angry with his wife. Under these circumstances, whether the husband is pleased with his wife or not, Government will compel him to provide for his children according to his means till they attain the age of maturity.

Besides this, Islam gives positive injunctions about the training and education of children. It says :—

يا يها ا لذ ين آ منوا قوا ا نفسكم و ا هليكم نا را

"O Ye believers, save yourselves and your householders

(wife and children) from hell-fire." Here a Muslim is required to educate his children so that they may not remain ignorant and therefore unable to know God and be condemned to hell-fire. Similarly, we read in the traditions that the Holy Prophet commanded the Muslims to honour their children and not to treat them in a manner productive of meanness of disposition.

Again, the Holy Prophet said that to educate and instruct the children was even better than charity and it is easy to see the truth of this remark. For the man who devotes his whole attention to the service of others, to the entire neglect of his own children, does a deed which ends with his life, while he who educates his children and leads them to the path of virtue leaves the door of his good deeds open even after his death.

Again, beating the children is forcibly deprecated and harassing and teasing them in also condemned, because beating and constant annoyance spoil manners and therefore vitiate the moral fabric of the child. But as corporal punishment sometimes becomes necessary in the case of children, therefore a wholesome restriction is imposed upon it. Beating on the face is prohibited, but such part of the body is to be selected for this purpose as is least susceptible to injury.

As to the fraternal affection, we find clear directions to maintain and preserve it. The parents are ordered to observe even-handedness in all their dealings with their children, and partiality to any one of them is forbidden, because invidious distinction engenders mutual ill-will and party spirit. It is reported that a person came and said to the Holy Prophet that he had given a slave to one of his sons and that the Prophet might remain a witness to that act of his. The Prophet asked whether he had given a slave to each of the other sons too. The man replied in the negative. Thereupon the Prophet enquired of him whether he wished them all to be equally good and

righteous. The man replied in the affirmative. Then the Holy Prophet said that it was not proper for him to be partial to one, that he should either give one slave to each of his sons or take back that slave from that one also. Thus the Holy Prophet prohibited the creation of party-feeling and ill-will among the sons by showing partial treatment to one. Thus Islam hates the custom of handing down all the property to one, to the utter disregard of others. Islam is so scrupulous in the maintenance of fraternal bond that even a father is not allowed to give greater portion to any one son than the others.

Besides this, Islam has given particular teachings for the bringing up of daughters. The Holy Prophet said that if God gave a man daughters and he took proper care of them, those daughters will be the means of saving him from hell-fire. From this it is easy to see that many of the other faiths have either ingored this side of the subject, or have given very imperfect regulations about it. But Islam has dealt with the matter thoroughly. With singular wisdom and prudence it has ordered the parents to save themselves and their progeny from destruction. Is there any religion, we ask, that has given such detailed teachings for the care and protection of children? In the absence of such thorough teachings, other religions have no right to hold up to the world the promise of a regeneration. Their day is done. All of them did good to mankind in their own respective times, but now in the presence of this perfect faith they are not needed.

Brothers and Sisters.

In addition to parents and children Islam has not ignored sisters and brethern, and good treatment is ordered to be meted out to them. A person dies without an issue; his sisters and brothers will have a share in his property, and thus the measure of good behaviour towards them is brought to completion.

Wife.

Although the followers of different faiths are seen outrivaling one another in the care and protection of the rights of

womanfolk, yet their claim is not worth notice, because their assumed attitude towards womankind finds no support or sanction in their religions. Their claim so boldly put forward is not based on any religious authority but is a natural outcome of civic progress. The independent action or conduct of a certain people cannot entitle a faith to any praise unless the faith itself gives clear teachings pertaining thereto. But we notice with regret that other faiths with hundreds of good points are awfully lacking in respect of female rights. Even Christianity is silent about the rights of woman. Whatever noise is heard there in favour of woman is either the result of a healthy contact with Islam or the natural consequence of growing civilisation. Islam is the only faith which has paid adequate attention to this downtrodden class of humanity. The injunctions given about the mother, daughter and sisters have already been detailed above. Now I would examine the injunctions about the wife This aspect of the question has not even been touched by some faiths and there are others which have given about it defective and faulty regulations which may perhaps have sufficed for days long gone by, when the condition of womankind was hopelessly miserable, but which now can not be safely acted upon when a new spirit has enlivened the lives of men. In this age only Islamic teachings can satisfy the rights of women. The very first injunction that raises womankind from the depth of degradation to the level of equality with men is thus given in the Holy Quran: *واللہ جعل لکم من انفسکم ازوا جا *i. e.*, "God has created your wives from your own species, so you should not look down upon them like inferior beings and treat them harshly." Besides this we read in the Holy Quran †ولہن مثل الذی علیہن بالمعروف وللرجال علیہن درجۃ "Women have such rights over men as men have over women, but men enjoy a certain superiority in the control of the household." It means that the final decision rests with the husband in all household affairs. This removes the undue

* XVI, 73. † II, 229.

excess to which the case of woman is sometimes carried. Some people neglect their wives altogether and do not accord good treatment to them. For such people God says:—

و لا تعضلو هن لتذ هبو ا ببعض ما آ تيتمو هن*

"Do not oppress them so that you may usurp their property by frightening them." Furthermore it is added : و عا شرو هن با لمعروف "Accord nice treatment to your wives." Moreover in order to safeguard the rights of a woman she is allowed one-eighth of the deceased husband's property if the latter has children, and one-fourth if he has no children. Again, Islam holds her to be the absolute owner of the property she possesses. Her parents or husband have no right to encroach upon her property. Besides the Quranic injunction the Holy Prophet too, both by precept and example, greatly emphasised the care and respect of female rights. He said : خيركم خيركم لا هله "The best of you is one who accords the best treatment to his wife." He is also represented as saying, "O ye people, accept my advice with regard to women. Deal with them kindly. You have no right to treat your wives otherwise than well, except when they are guilty of open vice. If they act undesirably, part company with them for some time. If this temporary separation sets them right, well and good. Failing that, inflict some corporal punishment not seriously hurtful to the body." So far about the rights of women over men, but the rights of men over women are not ignored. Women are ordered to faithfully dischargs their obligations to their husbands and think of their comfort and welfare. They are required to be helpful to them in trouble and tribulation. They are further commanded to look after the husband's children and not to be ungrateful. In short Islam has neglected neither side of the question. Both sides are fairly dealt with, the rights and obligations of men over women and *vice versa* are thoroughly regulated and thus this sublime connection which is the foundation stone of all human progress

* IV, 20.

is consolidated and made proof against the devastating influence of winds and waves.

Other Relatives.

The other kith and kin also are not left out of consideration. God says in the Holy Quran: فأت ذا القربى حقه *i. e.*, 'Respect the rights of your kinsmen.' In this verse good treatment is ordered for them not as an act of charity but as a right of theirs. The word 'right' is used because in the absence of parents or husband kinsmen have got to take care of the survivors and thus they have to work as guardians in place of parents. So when it is binding upon the kinsmen to take care of the survivors, then they deserve specially good treatment. In addition to this there are many more injunctions that enjoin good treatment for kinsmen. Once a person asked the Holy Prophet to tell him a deed which might be sufficient for him to make him deserving of paradise. The Holy Prophet said in reply "Worship God, set up no equals to Him, say your prayers, give legal alms, and mete out good treatment to your kith and kin."

Neighbour.

Those that are near and dear to us are of two kinds. First are those who are bound by a blood tie, but there are others that are bound by no bond of consanguinity but nearness of residence. Islam has not neglected even the latter class. The Holy Quran says:—

واعبدوا الله ولا تشركوا به شيئا وبالوالدين احسانا وبذى القربى واليتمى والمساكين والجار ذى القربى والجار الجنب والصاحب بالجنب وابن السبيل

"Worship God, set up no parallels to Him, do good to your parents and those near and dear to you, and the orphans, the needy and that neighbour whose house has a common wall with yours, and also those that are a little far away but in the same quarter or the same village. Accord good

treatment to one who is your sharer in trade or who is your colleague or companion in a journey." So according to these teachings a man, on the one hand, can come under the definition of one near and dear by living close or by partnership in a business. The Holy Prophet says that the archangel Gabriel so often emphasised good treatment to the neighbours that I thought that neighbours might be made heirs. About companions in a journey it was directed that if there be room on the camel-back and the companion be going on foot, he should be seated on the camel. Again if a man be on a journey and he has food more than he needs, he is required to make his companions of the journey share his food with him.

Besides this, about those who are sitting in a conference we read :—

يا يها ا لذ ين آ منو ا ا ذ ا قيل لكم تفسحو ا فى ا لمجا لس
فا فسحو ا يفسح ا لله لكم

' O ye believers, if you are sitting in a conference, and some body comes and asks you to make room for him, then you should sit closer and give him a seat. God will seat you in His close proximity.' Similarly to respect the feelings of the associates the Holy Prophet directed that if three men happened to be sitting at a certain place, two of them should not be whispering, because this would give the third pain of the mind.

Treatment of elders by the younger and vice versa.

There is yet another general injunction. The Holy Prophet says :—

من لم يرحم صغيرنا ولم يوقر كبيرنا فليس منا

" He who does not show mercy to the younger and respect for the elders, is not from amongst us." This short but significant sentence is a comprehensive commentary on the relationship that ought to govern mutual dealings between the elders and the younger.

Guests.

Even guests are not allowed to go unnoticed. The Holy Prophet says: من يؤ من با لله و ا ليو م ا لا خر فليكر م ضيفه "He who believes in Allah and the day of judgment, should honour the guests."

Enemies.

In addition to love and friendship, enmity is also a feature of social life. This feature determines more appropriately the condition of one's mind as regards kindliness to God's creatures than any softer feelings, because where there exists love, one is compelled to show good treatment, but where there is nothing like love and enmity is the ruling passion, the real state of human mind makes itself manifest. Hence a faith, the teachings of which breathe a spirit of love and sympathy even for the enemies and are free from all sorts of disturbance and evil, is the real guide for mankind. Different faiths have given different teachings about enemies, but even a surface glance is enough to show that the Islamic teachings in this connection are of universal application and productive of peace and mutual amity. Islam divides enmity into two kinds:—religious and worldly. Religious enmity is that enmity which is caused by difference in religious views and the worldly enmity is that which is caused by some worldly discussion. God has given different injunctions for either of these kinds, hence both will be separately dealt with. Taking the worldly enmity, Islam has again subdivided it into two kinds. One concerning the heart and the other pertaining to actions. As to the one concerning the heart, Islam orders a Muslim to take no notice of it and to harbour ill-will against no body. A Muslim is not allowed to discontinue speaking with any body on account of some dispute for more than 3 days. The Holy Prophet (may peace and blessings of God be upon him) further added that one who after a quarrel first clears his mind and forgetting the injury goes first and becomes reconciled deserves the mercy of God. In short, Islam posi-

tively denounces hidden enmity of the heart because it is like a poison that eats away good manners and results in the grossest evil which descends from generation to generation and ruins nations after nations.

We now come to the enmity of actions, i.e, active enmity as opposed to mental one. If some body quite unjustly troubles others and harasses them, the first injunction about him is that a Muslim should not cherish any malice against him in his mind. Grudge is forbidden under all circumstances, because it creates mischief and ruins morals. As regards the recompense of the active evil done, there are two injunctions about it. One is pardon and the other chastisement. Both these injunctions are for different occasions, which are clearly specified in the verse :—

و جزاء سيئة سيئة مثلها فمن عفا و اصلح فاجره على الله
انه لا يحب الظلمين*

'The punishment of evil is evil proportionate thereto. But he who pardons, in case pardon leads to the reformation of the offender, will be rewarded by God and God does not like the unjust. In this verse in return for the evil done a Muslim is required to do two things. First, he is allowed to punish the offender, and secondly he is asked to forgive, and the occasion for either case is also described. Reformation of the offender should be the determining factor; whichever step, punishment or pardon, leads to the reformation of the offender may be resorted to. This two-fold injunction refers to two kinds of men. There are some who shun enmity in future if their mischief is overlooked and their fault is connived at. Thus they feel sorry and become converted into friends, as the Holy Quran quite pertinently says :—

و لا تستوى الحسنة و لا السيئة ادفع بالتى هى احسن
فاذا الذى بينك وبينه عداوة كانه ولى حميم †

"Doing good and forgiveness and chastisement are not the

* XLII, 41. † XLI, 35.

same. So you may return good treatment for the evil of your enemy. The ultimate consequence will be that he will be changed into a fast friend." This verse tells us the underlying principle of forgiveness which, as further explained in the previous verse, must be resorted to only when it conduces to the reformation of the offender. If forgiveness is likely to worsen matters, then punishment is the proper remedy, and pardon in this case will be a cruelty to the general mankind. Pardon will embolden such people as are only amenable to harshness, in the commission of outrages, and thus become a veritable danger to the community. Here an objection may be raised that it can not be known beforehand that pardon will lead to unhappy consequences in any particular case, so it is impossible to administer the proper remedy. The reply is that the disposition of the offender will be judged on the basis of experience. When repeated pardon is seen to do him no good, he is refractory against the influence of forgiveness and needs the sterner hand of punishment to reform himself. These are the only teachings that adhere so nicely to the mean and fair line of action. Anything else must be allowed to be local and temporary. As for instances, the Israelites were required to avenge themselves on their enemies to remove the evil effect of long subservience and create in them a spirit of chivalry and enthusiasm. The result was that in a short time the Israelites got rid of those weaknesses. Otherwise they had fallen into such a sink of timorousness that when they were surrounded by the hosts of Pharaoh, then notwithstanding the horrible barbarism of the cruel Egyptian king, many of them were willing to return. A nation is reduced to such a condition when it becomes extremely timid ; otherwise when brought to bay, even some harmless and cowardly animals too are driven into resistance, although they are nothing in comparison with their assailants. So the readiness of many tribes of Israelites to return and their fear of the enemy at every step indcate that they were in a very mean state of cowardice. So to kindle a spirit of boldness and bravery it was for the time being

necessary to order them to be severe in the exaction of revenge, and the injunction suiting the state of affairs was given as follows :—

" And thine eye shall not pity ; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot." (Deut. XIX, 21).

When a long time passed and the Jews continued acting upon this injunction generation after generation, a spirit of bloodthirstiness and hardheartedness was created in them, to soften which Jesus, the prophet, came with the message :—

" Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth : but I say unto you, That ye resist not evil : but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. V, 38—45).

Whoever lent an ear to this message lost his hardheartedness, and at last there sprang up a class of men who, instead of having a warlike disposition, were moved by love and affection. But could these teachings be everlasting? Certainly not ! They could be put into force only among those who had been long under the influence of Mosaic teachings. So it was necessary that there were sent a faith which might deal with both sides of the problem, and give teachings with due regard to the need of the time. So the Holy Quran came and was read to the people. It presented to the world, on the one hand, the Mosaic law to punish the evil-doers in proportion to their offence, and

on the other the Christian law of returning good for evil, with the additional proviso that discretion should be used in taking each of the steps. When punishment led to the reformation of the offender, it may be resorted to, and when pardon gave rise to this result, it might be taken recourse to. This is the mean teaching suited to all time and all climes. We declare with all emphasis that no other religion presents such teachings. If there is any religion which claims to have such teachings free from extremes, we shall thank its followers if they can show them from their own scriptures. There will be found to exist only three kinds of faiths, (1) those which inculcate evil for evil, (2) those which inculcate good for evil, (3) those which advocate indiscriminate pardon or indiscriminate punishment. But except Islam there is no faith which inculcates pardon when it leads to good results, and punishment where the same produces happy fruit. This regard for the result is a necessary condition of a perfect religion which all others than Islam lack.

Religious Rancour.

Next comes the problem of behaviour towards opponents in religion. It must be remembered in this connection that religious enmity and religious difference are two distinct things according to Islam. We are forbidden to look upon and treat religious difference as enmity ; on the other hand it is strictly enjoined upon us to do good to the followers of all religions and not to regard difference of religious views as enmity. We are further ordered to be kind and friendly to those who bear no ill-will against us on account of religious difference. But we are required to cut off all connection with those who use violence in matters religious and cannot tolerate anything against their own views, because self-respect does not allow friendship with those who desire to extirpate one's religion with sword and abuse God and His book. The Holy Quran says :—

لا ينهكم الله عن الذين لم يقاتلوكم في الدين ولم يخرجوكم من
دياركم ان تبروهم وتقسطوا اليهم ان الله يحب المقسطين • انما

ينهكم الله عن الذين قاتلوكم في الدين واخرجوكم من ديارکم وظاهروا على اخراجكم ان تولوهم ومن يتولهم فاولئك هم الظلمون*

i.e., 'God does not prevent you from meting out good treatment to those who have not driven you out of your homes, nor have they fought against you for religious causes. But God likes those who observe justice and equity; of course He forbids you to maintain friendly relations with those who fight against you merely because you have accepted this faith, and for this very reason turn you out of your home, and side with your foes. One who lives on terms of amity with such people is a cruel person for he becomes the occasion of moving them to this evil. His free intercourse with them, notwithstanding the nasty language they use for his religion, will give him the idea that he is susceptible to their influence. It often happens that when a man becomes free from all sense of respect for his views, he becomes inclined to the opposite side. So for the protection of the true faith and the preservation of this noblest of human sentiments—respect for one's views, it was necessary to give such injunctions, because one who is over ready to fight for the sake of religion, and rushing into a violent rage to hear anything against his faith oversteps all bounds of decency and good sense is not fit for friendship. In short, in this commandment too Islam has adhered to the golden *via media*. On the one side love and affection is inculcated, and on the other steps are taken to keep intact the noble quality of self-respect without which man comes down to the level of lower animals, so that the followers of Islam may not lean to any one side. These are the teachings which are decidedly far in advance of those faiths which either advocate a policy of total aloofness from the followers of other faiths or inculcate love for those who show the extreme sort of religious hatred and fanaticism.

* LX, 9, 10,

Good Treatment of Mankind in General.

The poor and the orphans.

Now I proceed to describe to you what Islam teaches about the treatment of those with whom no direct relationship exists. The first and foremost of them are orphans and the poor. They may be relatives as well, but Islam speaks of them in general; hence for our purpose they fall under the heading of mankind in general, because the orphans and the poor one has generally to do with are outside the sphere of relationship. Islam has given detailed and separate instructions for the treatment of relatives as well as others, but the shortness of time prevents me from discussing them separately, the thesis having already exceeded the usual length of a public discourse. Suffice it to say that Islam has given forcible injunctions binding Muslims to show good and kind treatment to the orphans and the poor. So emphatic is the Holy Quran on this point that failure to show kindness to orphans and poor people is declared to be a sin resulting in disgrace and dishonour. We are told in the Holy Quran that some people when visited by Divine wrath, ask what sort of treatment has been accorded to them. God says about such men :—

كلا بل لا تكرمون اليتيم

'This is not what they say, but the reality is that they did not take care of the orphans, and finding them helpless paid no heed to them. As to the poor, God says that it makes one worthy of hell to fail to show good treatment to them. Accordingly about some of the dwellers of hell God says :—

ولا يحض على طعام المسكين فليس له اليوم ههنا حميم*

'As they did not inculcate care of the poor, therefore God did not help them, or else God would have saved them from hellfire.'

Treatment of others than the poor and the orphans.

A Muslim is commanded, among other things, to hide the fault which he happens to observe in somebody. The Holy Prophet says :—

لا يستر عبد عبدا في الدنيا الا ستره الله في يوم القيمة

* LXIX, 35, 36.

"If some body covers the faults of another, God will cover his sins on the day of judgment."

Similarly, a Muslim is ordered not to take interest from anybody. On the other hand, he is required to help a needy person or lend money to him. Interest is an excess which one practises upon another. He tries to snatch away money from a brother when the latter is in need. Another commandment is that no body is permitted to answer the calls of nature in the still water, the reason being that if somebody should chance to use the water so defiled, it would cause harm and injury to him. In the same way another injunction which Islam has given to its followers for public good is not to relieve nature under a shady tree, on the roadside, or near a wharf, because thirsty and weary travellers are likely to be injured thereby. Besides this a Muslim is prohibited from going to the mosque after eating anything which emits a nasty smell or which causes revolting belching or causes the mouth to smell ill, because it is troublesome to others. This prohibition specifies the mosque, because it is the general place of assembly for Muslims, otherwise the prohibition is very general in its significance. To-day the railway authorities are compelled to realise the importance of this injunction and enactments forbidding smoking cigarettes, &c., have been found necessary. If Islamic teachings be acted upon, the necessity of framing additional rules and regulations can be at once done away with. These rules of decorum and decency, coming as they do, from a religion will have a far greater influence on the life of man than those formulated by a government.

Then again we find among the Islamic teachings that people of the place where some epidemic has broken out are not allowed to go elsewhere, because it will jeopardise the safety of other places by spreading the disease. India has quite recently learnt the paramount importance of this injunction. The result of the violation of this simple injunction was that people from infected areas were constantly seen going to the places which enjoyed perfect immunity from plague, which, of course, became infected by and by. If India had been a Muhammadan country and this Islamic conduct had been observed, it is easy to see how the disease would have been nipped in the bud. The prohibition does not mean that even a makeshift residence outside the habitation is also forbidden, because the practice of the companions of the Holy Prophet allows the inhabitants of a locality to leave their houses at the time of an outbreak and spread out on the neighbouring fields. It simply means that one must not go from an infected place to places immume from it. Again

Islam orders a Moslem to remove from a thoroughfare anything which is likely to injure the passers by in any way. As for instance, if a stone or a prickly bramble is lying on the road, a Moslem should remove it when he comes to see it. This act is regarded as an act of charity by the Holy Prophet.

Good Treatment of Animals.

While Islam has enjoined kindness to mankind, it has not ignored the dumb animals God says in the Holy Quran :—

وفی اموالهم حق للسائل والمحروم*

i.e., a Moslem is one a part of whose property goes to those who can ask (mankind) as well as those who cannot ask (animals). The injunction signifies that it is a Moslem's duty to help men as well as animals out of his property. Similarly in the traditions, we find that cruelty to animals is strongly prohibited. The Holy Prophet has cursed the man who ties an animal and then shoots it The Holy Prophet forbade the branding of animals on the face which is a very delicate place, more sensitive to pain than other parts of the body, and ordered the branding to be done on the thighs which is now generally seen done in the world. It is reported to have been said by the Holy Prophet that a woman who shut up a cat and starved it to death was consigned to hell, that is to say, as a consequence of this cruel deed, she fell into an evil habit which resulted in her going to hell. In short Islam has prevented the Moslems from all sorts of cruelty to animals and thus has perfected its teachings in all possible ways. No extreme measures are promulgated, but, on the other hand, a golden mean is observed in all the spheres of action which leads to happiness here as well as hereafter.

From all this it is abundantly clear that Islam is the only religion which is universal and can be followed in all ages by all types of men and leads to salvation. All the virtues which are found scattered in different faiths of the world together with all blissful teachings are found in Islam. As it is the religion sent by God for mankind, salvation is therefore the natural outcome of submission to it. It can establish a connection between man and God in this very life. Its followers have always been enjoying connection with God. This age too is no exception, God appointed one of the adherents of Islam as the Promised Messiah and the expected Mahdi. So seekers after truth and lovers of realities, rise and be up and doing. Reach this pure fountain of guidance and find in Islam the rest and the peace of mind for which your soul is thirsting. In Islam alone you can reach that high stage of spiritulity where union with God is the order of the day, and trancending the low domain of doubt you can plant yourselves triumphantly in the realm of certainty.

* LI, 20.

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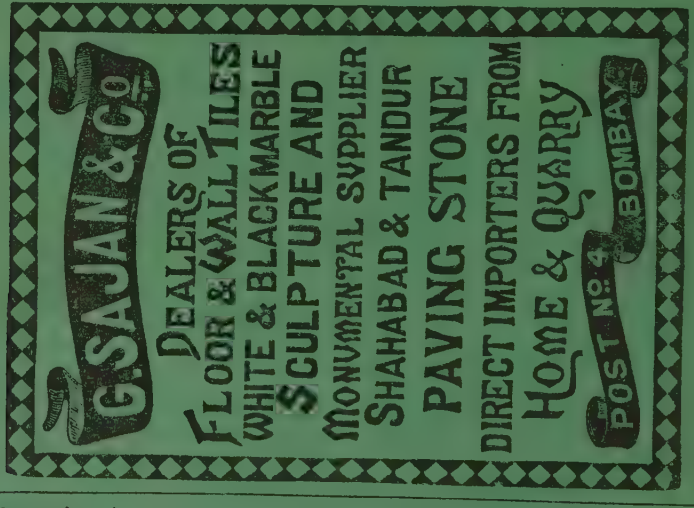

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بسم الله الرحمن الرحيم
نحمده و نصلي على رسوله الكريم

Some Evidences of the Truth of the Holy Prophet.

(*Translated from the Barahin-i-Ahmadiyya.*)

THE PROPHET'S LIFE-HISTORY—A STRONG PROOF OF HIS TRUTH.

In answer to the accusations of their opponents the prophets of God have always adduced their irreproachable integrity as a strong evidence of the truth of their claims. The Holy Quran tells us that the Prophet of Islam also brings forward the same evidence when he addresses his opponents thus: "I have already dwelt among you to the age of forty years before I received it (i.e., the present revelation)." He tells them in effect: I am not a liar or an impostor. Look, I have lived among you for forty years, and it has never fallen to your lot to detect in me a single fraud or falsehood. Strange, you fail to realise that one who has been truthful habitually is not capable of inventing a lie about God. As a matter of fact, the life-history of a prophet is an open book, and his honesty is so clear and manifest that a mere review of his career is enough to give us satisfaction. If, for instance, a man of sound sense and impartial judgment takes into account only the events of the Prophet's life—leaving aside the grounds of his truth as adduced in the present work—and ponders over them, he will undoubtedly arrive at the conclusion that he is a true prophet. For the very events of his life breathe an incense of absolute sincerity and integrity, and draw towards them the hearts of the truth-seekers.

THE PROPHET'S FORTITUDE.

It should never escape our attention that the Holy Prophet stood, from the first to the last, firm and unshaken in his declaration of the claims of a divine messenger. He never abandoned his claims even in face of a thousand dangers and an array of deterring and counteracting forces. Through many, many years he experienced such troubles and difficulties as made him altogether despair of success. And these daily grew and multiplied so that patience under such circumstances could not possibly be of any avail even to gain an earthly end. In fact, by putting forth his claims he lost whatever power and influence he had, and by delivering one new message he purchased a thousand dangers and drew down upon him enormous opposition. They sought to poison him more than once. They who were well-wishers became ill-disposed towards him, and his best friends turned into implacable foes. He endured cheerfully a long succession of troubles such as would shake the firmness of any pretender. In the days when Islam became triumphant, it never occurred to him that he should fill his treasury, or build a palace, or establish a court, or provide for royal pleasures. He never desired for any personal gain, his sole concern being the welfare of widows and orphans, the poor and the destitute. Indeed, his personal care never went beyond a frugal meal.

And, how admirable his frankness of speech! By preaching the unity of the Godhead in the most unequivocal terms, he turned all the people of the world, all tribes and nations, that were steeped in superstition and idolatry, into his enemies. By attempting to wean those who were nearest and dearest to him from ways of idolatry, he made them his first opponents. The Jews entertained feelings of enmity towards him because he was anxious to disengage them from the tyranny of the Pharisees and also to remove their evils. He forbade them to hold Jesus Christ in contempt and to reject him as false. This was enough to make them burn in indignation. So they

became fiercely opposed to him and were on the look-out for an opportunity to put an end to his life. Similarly, the Christians had reasons to bear resentment towards him, for he attacked their cherished belief that Jesus was God or Son of God and that Christ was the Saviour of the world by virtue of his death on the cross. The fire-worshippers and the star-worshippers were likewise offended with him because he exhorted them to abandon the worship of their false gods and told them that in monotheism alone they could find their salvation.

THE PROPHET'S SOLE AIM—SERVICE OF GOD.

Now, is it the right way to further one's material interests that one should give an open expression to opinions that are certain to wound the feelings of all sections of the people, break their hearts, and drive them to furious opposition? In fact' the Prophet inflamed their hearts so much that they thirsted for his blood. And, strangely enough, all this was done before he had gathered round him even a handful of men or acquired even a small measure of strength for self-defence. A wordly-wise man would certainly have played a double game in such circumstances. If he would have declared the faith of some people to be false, he would have taken care to declare the truth of the faith of certain others, so that in the event of the former opposing him he might rely upon the support of the latter. The Arabs would have surely fallen at the feet of the Prophet, if he had only condescended to affirm that their gods, *Lat* and *Uzza*, were true. They would have forthwith placed their services at his disposal. Do ambitious and designing men ever follow plans likely to turn their friends into enemies? Do men who have the greed for earthly power ever resort to measures likely to set the whole world against them and thereby expose their life to constant danger? On the contrary they desire to gain the approbation of all classes of men so as to serve their own interests. To achieve their selfish end, they would never tell the plain truth, but

regard all of them to be in the right. It is certainly not their way to be deeply dyed in God, nor do they ever believe in His unity and glory. They are the last persons to be ready to undergo trials and difficulties for the sake of God. Like the fowlers they spread the net just where the game can be caught with ease. They follow the line of least resistance and greatest material gain. Hypocrisy is their cult, flattery their very nature. To speak honeyed words to one and all and to maintain cordial relations with the good and the wicked alike is the first principle of their life. They are very obliging to the Hindus and the Muslims alike. They are mere time-servers in as much as they yield to the popular cry and trim their opinions to suit the whims of the public mind. If a man in power says in broad daylight that it is night, their eyes will not be slow to see the moon and the stars in heaven. What connexion can such people establish with God, and what loyalty can they show to Him? And what need have they to disturb the enjoyments of an easy-going life on earth by inviting unnecessary troubles. One single lesson have they learnt from their teachers—to fall in with the wishes and opinions of others and never to risk their earthly interests by calling a spade a spade. Right and wrong, true and false, good and evil, have no intrinsic meaning with them. Whoever serves to satisfy their greed is in the right, and whoever fills their maw is an heir to heavenly bliss and entitled to eternal life.

THE PROPHET'S CONSTANCY.

A study of the life-history of Muhammad, the seal of the prophets, may peace and blessings of God be upon him, leaves absolutely no room for doubt that he was perfectly sincere and pure of heart, ever ready to sacrifice his life for the sake of God, and quite indifferent to external motives such as hope and fear. He put his trust solely on God, and was so deeply lost in Him that he took no account whatsoever of the dangers to which he would have to expose himself and of the sufferings he would have to endure at the hands of the

heathen because of his proclaiming the unity of God. In order to carry out the commands of his Master, he silently endured all troubles and afflictions, and fulfilled all the conditions of self-exertion, self-sacrifice, and thorough ministration in utter disregard of external threats. Verily, I say, that the life of no other Prophet of the world presents such a combination of hostile forces side by side with such a high degree of patience and perseverance, such situations of danger in a campaign against idolatry and irreligion side by side with such complete trust in God as we find in the life of the Prophet of Islam.

THE UNITY OF GOD ESTABLISHED BY THE PROPHET.

Apart from all these circumstance, if a man endowed with reason and common sense reflects over the conditions of the age in which the Prophet was raised, he will be soon persuaded that the time was crying for a great and powerful reformer and a heavenly guide. His teachings were as true as they were reasonable. They contained in them all that the age needed. And how fruitful his teachings proved to be! Millions of hearts were drawn to truth and many a bosom received the indelible impression of the teaching that God alone is the true object of worship. The Prophet carried the teaching in regard to the way to salvation—the supreme purpose for which the Prophets are commissioned—to a stage of perfection which had never before been reached in the time of any other prophet. A careful consideration of these matters will force any body to admit that the Holy Prophet is a true guide sent down by God Himself. But there is no remedy for those who, prompted by passions and prejudices, would not see even glaring truths such as existence of God. Who is there that can be so bold as to show in any other Prophet even one of the numerous elements of truth that are combined in their perfection in the Holy Prophet of Islam? The easiest thing to do is to boast and brag; and certainly none can stop the mouth of self-willed men. The right way to proceed is to meet argument by

argument. The pity of it is that our opponents follow a different course and indulge in gross scurrility and personal attacks. In fact, they are adept in the art of abuse and invective.

THE REASON WHY THE QURAN IS SUPERIOR TO THE VEDAS AND THE BIBLE?

The Hindus speak very highly of the Vedas as if they contain in them truth in its entirety, and so they do not regard foreign scriptures and Prophets to be true. The Christians, again, maintain that the divine teachings have reached their acme and perfection in the Bible. They fail to understand that the value of a sacred book is to be judged by the results it has been able to achieve so far as they relate to the worship of the true God, so much so that the book that has succeeded in bringing about the most wholesome results must be regarded as indisputably superior to the rest of the scriptures. This explains the fact that he who does not believe in the one true God, is not entitled to salvation, however good and virtuous he may otherwise be.

Now, it is for them to ascertain which of the sacred books has succeeded most in disseminating over the world the strictly monotheistic doctrine on which salvation is founded. I would like to know the country where belief in the Unity of God has prevailed through the teachings of the Vedas. I would like to be told in which part of the world the four Vedas have blown the trumpet of monotheism. In India, which is the home of the Vedas, we find that a variety of creature-worship prevail, such as worship of fire, the sun, Vishnu, and so on, so that the bare mention of such worship is a disagreeable task. Travel from one end of India to the other and you will find the entire Hindu population deeply immersed in creature-worship. Some worship Mahádevajee, others sing odes in honour of Krishnajee, and the rest prostrate themselves before idols of every description.

What is true of the Vedas is equally true of the Bible. In fact in no part of the world the doctrine of the absolute unity of the God-head has spread through the Bible. In the opinion of the followers of the Bible the Unitarians are not entitled to salvation; they are rather condemned to hell where there will be nothing for them but weeping and gnashing of teeth. On the contrary, troubles and sufferings, thirst and hunger, affliction and death are attributed to the Divinity, and belief in incarnation is held essential to salvation so that those who do not subscribe to such a view and regard God to be free from such defects as are incompatible with His perfect being are condemned to eternal hell-fire.

In short, at the present moment strict monotheism is nowhere to be found on the face of the earth except among the followers of the Arabian Prophet. Nor can one find the trace of any book, unless it be the Holy Quran itself, that has succeeded in causing millions of human beings to take their stand on the absolute unity of God and in guiding them through ways of deep reverence to the One True God. Every nation has made its own God, but the God of the Muslims is unchanging and eternal, even in all His perfect attributes.

All these facts taken together render the truth of the Prophet of Islam as clear as the sun, for the very purpose of his advent and the supreme object of his mission find their best fulfilment in his sacred person. Men having sufficient intelligence may easily form an estimate of the divinely inspired reforms by merely looking at the Prophet's achievements much in the same way as one measures the skill of a contriver by viewing at his contrivances.

THE PROPHET AGAINST THE WHOLE WORLD.

Many other facts like the above may be mentioned which go to show that the Prophet undoubtedly received divinel assistance. Is it not a wonderful phenomenon that in an age when all nations were armed with great power, both materia

and intellectual, a man suddenly rises who is himself poor and helpless, single and alone, simple and illiterate, and yet brings with him such teachings as rest on the clearest evidence and the most convincing arguments so much so that the whole world is struck dumb with wonder? Himself illiterate, he succeeded in exposing the errors of those who were known as great philosophers and profound scholars. Weak and helpless! Yes, but he pulled down monarchs from their thrones and seated thereon such men as were quite ordinary in the eyes of the world. To what agency could such a phenomenon be attributed if not to Divine Assistance? Is it ever possible to rise superior to the whole world—in strength, knowledge, and in wisdom—without assistance from God? We all know that the Prophet, when he first declared in Mecca his claims to the Prophet's office, had neither any strong ally to support his cause, nor had he the resources of any royal personage at his disposal on the strength of which he could start a mighty campaign against the whole world. Nor had he the caution of keeping an army to protect him against the possible attacks of his enemies. Even our opponents acknowledge the fact that at the beginning of his ministry the Prophet was single and alone without any strength or resources, and that God alone was on his side who had created him for a great purpose. We must also remember that the Prophet never studied in any institution nor had he any occasion in his life to study the sacred literatures of the Jews, the Christians, the Aryas, or of any other people of the world. And yet the Holy Quran exhausts all true knowledge about God! There is no escape therefore from the conclusion that the Holy Book has emanated from the divine source. Indeed, we are unable to account for the Holy Quran being so far above comparison with any system of philosophy or well-reasoned thesis of a theologian unless we acknowledge that its author is the All-Intelligent Being.

ATAUR RAHMAN.

Notes on English Translations of the Holy Quran.

ISLAM AND THE DOCTRINE OF FATE.

Once at the end of one of my lectures in England I was questioned by a lady as to why the Quran taught belief in Fatalism. I told her that there was no idea farther from the Quran and the Teachings of Islam than the Doctrine of Fate—an adverse destiny to which all of us are hurled like so many stones by the Hand of Almighty God Himself—and that if there was anything fixed for us that was always good. Finally I told her that there was no word in the Holy Book of Islam which could possibly be translated into the Greek word 'fate.'

I had a ready retort. The lady read out to me a verse from Rodwell's Translation of the Holy Quran. The verse occurs in Chapter Bani Israel and runs thus وكل انسان الزمناه طائره في عنقه It has been translated by Rodwell as follows, "And every man's fate have We fastened about his neck." I remembered the verse and its context, so I came to know at once that the Arabic word *Tair* had been misunderstood and consequently wrongly translated by Rodwell. The word *Tair* in the verse quoted above means one's actions or deeds or the effects thereof on the doer.' So I told the lady, but the lady did not know Arabic, and so she could not decide whether Rodwell's translation was right or mine. Then I tried to make her understand the mistake of the translation with the help of the context, and I asked her to read the verse once more along with the verses that followed and try to make out which of the two meanings, 'fate' or 'actions,' was more consistent with the sense of the paragraph. The verses as translated by Rodwell read as follows:—"And every man's fate have We fastened about his neck, and on the day of resurrection We will bring forth to him a book which shall be proffered to him

wide-open. Read thy book; there needeth none but thyself to make an account against thee this day. For his own good only shall the guided yield to guidance and to his own loss only shall the erring err." Then I asked her how a man's fate, which was the inevitable destiny fixed by God, could be called a book, and what would be the use of its being proffered to him wide open on the day of resurrection. If he had no share in the making of it, why is it said further on: "Read thy book." If it was his fate, how could it be called *his* book and why should he be asked to read it. If it was destiny, it was God's own book rather than that poor fellow's, and if there was anything bad in the writing, the man was not responsible for it. So the account that the book contained could not be against the soul of man as the verse says. In the 3rd verse the metaphor is discontinued and the sense becomes quite clear. "For his own good only shall the guided yield to guidance, and to his own loss only shall the erring err." After this explanation, the truth became quite clear to the lady. "It was foolish to suppose this contradiction in the Quran," she told me "as long as it was possible to translate the word *Tair* as action, and surely Rodwell had committed a gross mistake here and confused the whole sense." Her surprise knew no bounds when I told her that the word *Tair* never means fate, it means either bird or deed. At times it means 'foretoken,' because Arabs used to take omens from the flight of birds. From this it has come to mean a good or bad fortune. This is the last meaning given in the Arabic lexicons, and it is quite impossible to take this meaning in the verse under discussion.

For the further satisfaction of the readers and to make them realise with full force the grossness of the mistake and the carelessness of the translator, I give them a few quotations on the meaning of the word *Tair*. Shah Rafi-ud-Din of Delhi translates the word *Tair* in this verse as اعمال نامہ that is 'the book or register of actions.' Maulavi Fateh Muhammad trans-

lates it as اعمال كتاب بناكر i.e., 'actions turned into writing.' F. Steingass's Arabic-English Dictionary gives the following meanings of the word *Tair*: 'Bird,' 'Angel,' 'deed,' 'work,' 'task,' 'foretaken,' 'anger,' 'passion,' 'good fortune,' 'daily bread.' (p. 624). Lane's Lexicon says under الله عند هم طائر انما "It is their *works* which are registered with God." (Part V, 1905).

The Promised Messiah (may peace and the blessings of God be upon him) writing on the conditions of life after death says:—"The Holy Quran has repeatedly asserted that life after death is not a new life, but only an image and a manifestation of the present life. Thus it says:—'And We have in this very life bound the effects of a man's deeds about his neck and their hidden effects shall We bring to light on the day of resurrection in the form of a book wide open.'

"The word *Tair* in the verse should particularly be noticed. *Tair* literally means a bird and is here used metaphorically to signify the actions of men; for every action, good or bad, takes flight like a bird. The bliss or burden which a person feels in the performance of an action vanishes away, but it leaves its good or bad impression upon the heart. The Holy Quran has disclosed the important principle that every deed makes a mysterious impression upon the heart. Every action of a man is in part followed by an action of God which imprints its good or bad effects not only upon the heart but also upon the hands, the face, the ears, the eyes, etc., of the doer. This book which records every action and, hidden from the human eye, is being prepared in this life, shall show itself clearly in the next."

Sale's and Palmer's Versions are respectively as follows (1) "the fate of every man have We bound about his neck." (2) "and every man's augury have We fastened on his neck." These examples show that these translators follow each other quite blindly and do their work with unpardonable carelessness. This is another instance which confirms us, Muslims, in our old belief that most of the wrong

notions about Islam have been spread throughout the Western world by the mistakes of these so-called European doctors of Islam. With the defective knowledge of the language and without entering into the spirit of the Holy book these gentlemen have taken upon themselves the translation of one of the most difficult and most important books, as the Quran Majeed certainly is. No body can deny that success in such a case was almost impossible, but the most exasperating part of the whole affair is that the Europeans would not admit it, nay, they say they know the Quran and Islam better than Muslims themselves. So the result is that they have done more harm than good ; and besides misrepersenting and injuring Islam, they have rendered a disservice to their own people This is especially true of most of the Christian Missionaries who arrive in Muslim countries with their heads full of round notions about Islam, and become the laughing stock of Muslim people. Their vanity surpasses their ignorance. I pity the general public more than these arrogant missionaries. The people in England on the whole have no ill-will towards Islam as such; their simplicity and love of truth and honesty make them extremely confiding. So like innocent children they believe in everything which is said of Islam by some of their own people. And all this fear and mistrust which they have of Islam and Muslims is a result of such writings and lectures. May God protect us all, Muslims and non-Muslims, from the hands of these ignorant and blind doctors.

F. M. SAYAL.

Caliph Omar's Order to His General.

Omar, the second successor of the Holy Prophet (may peace and blessings of God be upon him) sent the following order to Sa'd bin Abi Waqqas, the commander of Muslim forces in Mesopotamia :—

اما بعد فانی آمرک ومن معک من الاجناد بتقوی الله علی کل حال فان تقوی الله افضل العدة علی العدو واقوی المکیدة فی الحرب . وآمرک ومن معک ان تکونوا اشد احتراسا من المعاصی منکم من عدوکم فان ذنوب الجیش اخوف علیهم من عدوهم ولولا ذلک لم یکن لنا بهم قوة لان عددنا لیس کعددهم ولا عدتنا کعدتهم فان استوینا فی المعصیة کان لهم الفضل علینا فی القوة والا ننصر علیهم بفضلنا لم نغلبهم بقوتنا فاعلموا ان علیکم فی سیرکم حفظة من الله یعلمون ما تفعلون فاستحیوا منهم واسالوا الله العون علی انفسکم کما تسالونه النصر علی عدوکم اسال الله ذلک لنا ولکم . وترفق بالمسلمین فی مسیرهم ولا تجشمهم مسیر ایتعبهم ولا تقصر بهم عن منزل یرفق بهم حتی یبلغوا عدوهم والسفر لم ینقص قوتهم فانهم سائرون الی عدو مقیم حامی الانفس والکراع . واقم بمن معک فی کل جمعة یوما ولیلة حتی تکون لهم راحلة یعجبون فیها انفسهم ویرمون اسلحتهم وامتعتهم . وفح منازلهم عن قری اهل الصلح والذمة فلا یدخلها من اصحابک الا من تثق بدینه. ولیکن عندک من العرب او من اهل الارض من تطمئن الی نصحه وصدقه فان الکذوب لا ینفعک خبره وان صدقک فی بعضه . ولیکن منک عند دنوک من ارض العدو ان تکثر الطلائع وتبث السرایا بینک وبینهم ثم اذک احراسک علی عسکرک وتیقظ من البیات جهدک والله ولی امرک ومن معک وولی النصر لکم علی عدوکم والله المستعان

"I command thee and thy fellow-combatants to fear God

under all circumstances, for to fear God is the best of preparations against the enemy and the wisest of strategems in war. And I bid thee and those that are with thee to guard yourselves against sin more vigilantly than against your enemy, for the sins of the army are more dangerous for it than their foe. If it not be so, we have no power against the enemy, for they excel us both in number and equipment. If we are equal to them in sinfulness, they are our superiors in strength. If we do not overcome them by means of our moral excellence, we shall not overcome them by means of our strength. Know that there are guardians set over you by God and they know what you do. So refrain from doing shameless deeds. And ask the aid of God against your own weaknesses, just as you implore His assistance against your enemies. I do the same for myself and for you. Be gentle to the Muslims in matter of journey: compel them not to make such long journeys as may tire them, nor let them make shorter journeys than they can easily perform, until they reach the enemy without being fatigued by their travelling; for they are going to an enemy who stays at home and whose army is intact. Halt for a day and night every week. Let your camp be away from the inhabitations of those who have made peace with you and have come under your protection and let none of your companions enter them except those of whose piety you are sure.

"And thou shouldst have with thee such of thy own countrymen or of the people of that country of whose sympathy and truthfulness thou art confident, for the information of a liar will be of no use to thee even if he tells thee the truth in certain matters.

"When thou approachest the land of the enemy, send before thee many scouts, and disperse small parties between thyself and the enemy. Set up guards over the army and be on thy guard against night attacks to the best of thy power. God is thy patron and the patron of those that are with thee and He is thy helper against thy enemy, and He is one who is called upon for help."

The above direations of Omar to his general need no comments. Every word of the letter deserves to be written in letters of gold. Never in the history of the world were such orders issued to the generals of armies. There have been many civilised nations in the world, but never did the ruler of any nation give such commands to his armies. The world is said to have attained to the height of civilization in the present age, but can you find anything in their rules and regulations that can stand comparison with the noble words of Omar. I say never did any commander even think of issuing such directions as those which Omar issued for his generals. Mark how much stress he lays on the fear of God. Both the general and his men have to fear God under all circumstances. They have to shun all kinds of evil.

The fact is brought home to them that they can overcome their enemy only if they are God-fearing and abstain from all sorts of wickedness. They are exhorted to excel their enemy in piety, in the doing of good deeds and in shunning evil. They are to do no evil even in secret, for if there is no man there to see their misdeeds, there are the angels of God who watch them and who take note of all their actions. Generals are to be kind and gentle to their soldiers. People that are not hostile to them are not to be molested in any way. The army is to encamp away from their inhabitations. Soldiers are not to be allowed to enter their villages, save such of whose piety there is no doubt. Sin is to be dreaded more than even the enemy. Piety is the best equipment and virtue the wisest strategem. The soldiers and generals are required to seek victory through prayer, piety and fear of God. Still other necessary precautions are not to be neglected. Who ever gave more noble and sublime directions to his generals and to his army? Can you point to any commander of any civilized people who gave such soul-elevating instructions to his men? Even in the present enlightened age you can not produce a parallel to these strict orders. Who was this Omar who gave the orders that

have been quoted above? Did he not belong to the nation of savage and barbarous Arabs? Was he not born among a people who shunned no evil and recoiled from no barbarity? To what was such a grand change in the character of the Arab due? The answer is plain. It was due to the noble and blessed influence of that great Prophet who appeared among the Arabs at Mecca. It was he who converted these barbarous savages into holy angels? And of all the prophets and heavenly messengers, this Prophet was indeed the greatest, for no other prophet worked a more marvellous change among his followers. If any other teacher did, we shall be glad to know his name. Can there, then, be any doubt as to the truth of a Prophet who worked such a wonderful transformation among his people—a Prophet who produced men like Omar, men who stand unique even among the great men of the world?

A Great Miracle of Ahmad.

It will be of interest for our readers to read a notice issued by the Promised Messiah some 20 years back. It sends our attention back to the days when the capital of this Land of the Five Rivers was stirred with intense religious fervour. The following five problems were proposed for discussion, and the representatives of different faiths were invited to write theses thereon :—

1. The physical, moral and spiritual conditions of man.
2. The state of man in the after life.
3. The real object of the existence of man, and the means of its attainment.
4. The effect of actions in the present life and the life to come.
5. The sources of Divine knowledge.

It was a grand occasion and the representatives of various faiths sent in their scholarly papers to be read in the meetings arranged and organised for the purpose in the city of Lahore by a responsible body of moderators. The management was complete in all respects and the public mustered strong to listen to the masterly expositions of the learned. Great public interest was aroused in the proceedings and the eager listeners who thronged from far and near expected an easy victory for their own respective faiths. The time, place and other particulars of the Conference were announced long before. Mirza Ghulam Ahmad, the Promised Messiah, realising the religious importance of the opportunity also made up his mind to benefit the public by his exposition of the problems proposed. As he was an inspired personality, God used the occasion for the spiritual, along with the intellectual, uplift of His creatures. He revealed to the Promised Messiah that his paper would carry the palm, and thus it would redound to the honour and glory of the true

faith of Islam. The Promised Messiah published this revelation long before the conference came off. For the limited range of human knowledge, it was too early to say anything about the comparative value of the paper so long before the occasion. It may either have been set down as an empty vaunt or accepted as the Word of God, but the occasion was eagerly awaited. The announcement of the Promised Messiah about the surpassing character of his thesis sharpened the curiosity and the expectation of the anxious public. After all, the occasion came and the papers began to be read till it was the turn for the thesis of the Promised Messiah. The paper drew a large number of audience to the town on that day. It was read by a learned follower of the Promised Messiah, M. Abdul Karim, who was gifted by nature with a clear resonant voice. The time alloted to the paper was over, but the paper was not yet half finished. So great was the desire of the public to hear it out to the very end that the moderators were obliged to extend the duration of the Conference for a day more for the rest of the paper. The excitement and eagerness of the public knew no bounds and the hall was filled to over-flowing. The paper was read and finished. The public feeling, as expressed in newspapers, declared victory for the paper and thus both the friends and foes bore witness to the fulfilment of the prophecy published long before. All the theses were subsequently published in book form by the promoters of the Conference, and in order to be convinced of the truth of Ahmad's prophecy, one need only cast a glance at the volume containing these theses, for the superiority of Ahmad's thesis over other papers is too apparent to need any demonstration. Below we reproduce for the edification of our readers a translation of the notice issued by the Promised Messiah about the superiority of his paper over all others to be read at the Conference.

A GRAND MESSAGE OF JOY TO SEEKERS AFTER TRUTH.

"In the great Convention of Religions which will be held

in the Town Hall* at Lahore, (India), on the 26th, 27th, and 28th December, 1896, my paper on the Miracles and Perfect Graces of the Holy Quran will be read. This paper is from a power which is not human. Indeed, it is one of the many signs of God, and has been written by His peculiar assistance. The thesis embodies certain truths and doctrines, as gleaned from the Holy Quran, which will make it clear as the sun that it is of Divine origin. Whoever cares to listen to the answers as given in the paper to all the five questions proposed will, I am sure, witness the birth of a new faith in his heart and the flash of a new light in his soul. In fact, he will find himself possessed of a commentary, in epitome, of the Holy Word of God. These words of mine are to be taken neither as an extravagant statement nor as an empty boast. The deep sympathy I feel for the human species forces me at the present moment to write and publish this manifesto so that they may be enabled to perceive and admire the beauties of the Holy Quran. Let them see for themselves that our opponents have exceeded the limits of reason in so far as they love darkness and hate light. The God of all knowledge hath informed me beforehand by revelation that my paper shall surpass the other papers to be read on the occasion, and that it shall carry with it the light of truth, knowledge and wisdom, such that men of other denominations will be put to shame, provided, of course, they attend the Conference and listen to the paper from the beginning to the end. Nor shall it be in the power of anyone to show similar truths from his own scripture, whether he be a Christian, or an Arya Samajist, or a Sanatan Hindu, or, for that matter, a follower of any other religion. For God hath so willed that on the day when the Convention meets, the full glory of His Holy Book shall be made manifest.

"In regard to this, I have been favoured with a vision in

* The place for the meeting of the Conference was subsequently changed and it held its sittings in the Islamia College Hall, Lahore. Ed. R. R.

which I saw that a mysterious hand was laid on my palace, and with the touch of the hand there flashed a dazzling light which gradually spread on all sides, and I felt that light even on my hands. A certain man who stood by me forthwith uttered aloud the words اللہ اکبر خربت خیبر *i. e.*, Allah is great and Khaibar is laid waste. The vision may be interpreted thus:—The palace refers to my heart where heavenly light descends and accumulates; and the light that filled the edifice stands for the truths embodied in the Holy Quran; and Khaibar symbolises all the corrupt religions which have grown mixed up with fiction and immoral teachings, and have enthroned human beings in the place of God, or have brought down the attributes of the Divinity from the height of perfection. I have thus been informed that after my thesis has been profusely circulated, the falsehood of the counterfeit religions shall be exposed, and the truth of the Holy Quran shall daily continue to spread over the face of the earth until it completes the circle. From this state of vision, I was next led to another spiritual state in which the following revelation descended on me اِنَّ اللہ معک یقوم حیث تقوم *i. e.*, Verily Allah is with thee, and Allah standeth wherever thou standest. This is a figure of speech signifying Divine assistance. I refrain, however, from enlarging upon this. By this proclamation, I ask all men to attend the Convention at Lahore on the specified dates in order that they may listen to words of wisdom which so far as their reason and faith are concerned, will surely do them inconceivable good. Peace be unto him who followeth the guidance.

QADIAN: GHULAM AHMAD.
21st December, 1896.

"N.B.—In his notice Swami Shogan Chander* has given oath to the Mussalmans, Christians, and Aryas that they should arrange for papers comprehensive of the beauties of their respective religions from noted divines. So I would like to

* The chief organiser of the Convention. Ed. R. R.

tell him that I respect the solemn oath given and am quite prepared to comply with his wishes. If God so wills, my paper will be read in the Conference. Islam enjoins upon its true followers a complete submission whenever the name of God is mentioned. Let us therefore see how scrupulous the Aryans and the Christian Missionaries are about preserving the honour of their God or Jesus, and whether they are ready to respond to the call in the name of the Most High and the Most Holy."

Opinions

ON

The New Translation of the Holy Quran.

Mr. Dutt. Acting Curator of Libraries, Baroda State, says:—

"I have just had an opportunity of seeing Part I of your edition of the Quran and desire to congratulate you on this fine production."

Mr. S. A. Guffar, Pali Master, Government High School Pegu, Burma, says:—

'Though I have come across many translations of the Quran, both in English and Urdu, that produced by the Ahmadiyya Association, Qadian, is the best one. Its get-up is neat, its printing is excellent. Its explanations are exhaustive, yet simple; the expression is clear, easy and forcible. I can speak volumes in favour of it."

A lady named Mary writes from Aurora, Illinois:—

"I want to express to you my high appreciation of the Holy Book, the Quran, which you recently sent me. It is a most beautiful production of ideal realism in both spiritual and physical structure."

Syed M. Saadullah writes from Gauhati:—

"I beg to thankfully acknowledge the receipt of the first part of your beautifully bound and well printed English Translation of the Quran Majid. The get-up of the translation is excellent and the translation and transliteration very accurate."

Mr. A. A. Khan, Oriental Translator to the C. P. Administration, Nagpur, says:—

"It is a most laudable enterprise which deserves every encouragement."

The *Morning Post*, Dehli, reviewing the book in its issue of June 20th, 1916, says:—

"The special feature of this book is the arranging of the contents. First the text is given in Arabic, then the transliteration in English characters, followed by translation and finally by an explanatory note. We do not know of any similar translations of Arabic or Sanskrit books. It would be a great boon if the Shastras and other ancient books were translated in the same style as this edition of the Quran.

"We congratulate the Publishers on this excellent work and trust it will meet with the approval of every one."

The *Observer* of Lahore speaking of the Translation in its issue of 7th June, 1916, says:—

"The attempt is indeed a unique one and should fill a great desideratum."

The book can be had from the Secretary, Anjuman Taraqqi Islam, Qadian, Punjab, India, at the following prices:—

Ordinary paper	Rs. 2	per part.
Superior paper bound in full rexine...	Rs. 10	,, ,,
Superior paper bound in full Morocco	Rs. 15	,, ,,

The Ahmadiyya Mission News.

QADIAN.

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Second Successor of the Promised Messiah, is, with the grace of God, guiding the destinies of the Ahmadiyya Movement on the lines laid down by the Promised Messiah.

A public lecture on the Quran is delivered daily after the *Asr* (afternoon) prayer. Words fail to describe the beauty and excellence of the explanations and comments that flow from the sacred lips of our holy leader.

Among the guests in the last two months were Moulawi Ghulam Akbar Khan, Vakil, High Court, Hyderabad, Deccan, Professor Ata-ur-Rahman, M.A., of Rajshahi College. Maulawi Abul Hasham Khan Choudhry, M. A., Asst. Inspector of Schools, Dacca Division, Bengal, and Maulawi Mubarak Ali B.A., B.T., Head Master, Government Islamia High School, Chittagong. Professor Ata-ur-Rahman delivered an interesting lecture, in the Talim-ul-Islam High School Hall, on the 14th May, his subject being 'The Requirements of Pupils and Teachers.' The birth-place of the Promised Messiah is attracting a good deal of attention in these days, and enquiries about the Latter Day Messenger are pouring in from all sides—the Messenger who said, "I am the water that has come down from Heaven at the appointed hour, and I am the Light of God that enlightens all the lands."

ENGLAND.

Our Missionary, Qazi Abdullah, B.A , B.T., is working assiduously, and is engaged in spreading Islamic truths in Christian England, both by means of lectures and letters to enquirers. Some of those whom he is instructing by means of correspondence are even rendering him valuable assistance

in his missionary work. One of these gentlemen writes to him saying:—

"I have been able to place books in the hands of those who will, I hope, be helped much by the 47 books on Islam I have distributed in the last 14 days. . . . . Islam will have a flock before long, I hope, *Insha Allah*."

How greatly the work of our brother Choudhri Fateh Muhammad Sayal, M.A., who has recently returned to India, is appreciated in England and what sincere hearts he has been, with the grace of God, able to win to Islam is clear from the following letter from Mr. Silvio Bashir Corio, the first European who became Ahmadi Muslim through the efforts of Mr. Sayal. Mr. Corio, in his letter to Mr. Sayal, says:—

"I trust you will never forget London, for you may rest assured nobody here will forget you and your good work. I for one will never forget you and the great benefit I derived from your company and from your discourse. Also, in spite of the enormous distance now dividing us, I wish to tell you I have not given up hope of seeing you again. As I had several times occasion to tell you, I had and have a strong desire of seeing India, the Punjab, and Qadian, and our brothers there. *Insha Allah* it may yet come to be true. Meanwhile I beg of you to remember me to all our brothers assuring them of my affection. They will forgive me if salutations reach them in a Western inelegant and may be improper manner, they will forgive me for you will tell them that although the form may be bad, the wish and the heart are sincere."

MAURITIUS.

God has granted unexpected success to our Mauritius Missionary, Moulvi Hafiz Ghulam Muhammad, B.A. Every mail brings cheering and encouraging news. In one of his reports, Mr. Noorooyah writes to Hazrat Mirza Bashir-ud-Din Mahmud Ahmad:—"The Rose-Hill Ahmadiyya Association has raised about two hundred rupees for the circulation of the

New English Translation of the Holy Quran in America. Some of the lectures delivered by Moulvi Ghulam Muhammad, B.A., have been published and copies sent to Qadian, Colombo and England. The number of Ahmadees in Mauritius is rising gradually. Last night the Moulvi Sahib addressed a large gathering composed of Christians, Hindus, Moslems and Khojas."

We have great pleasure in announcing that among the gentlemen who have recently joined the Ahmadiyya Movement is Mr. Hassan Ali, the able Head Master of Amoury River a due Ramport Government School. In a letter to Moulavi Ghulam Muhammad, B.A., our new brother writes :—

"God be praised! I have acted upon your advice, and have been, by means of prayer, convinced of the necessity of following the Promised Messiah. I firmly believe, the day will come when all sincere Muslims of our little island will join us in working for the good of Islam."

CEYLON.

We are glad to note that the little Ahmadiyya community of Lanka, the Island of Rama's adventure, continues to show signs of activity and life, and the Secretaries of the Ahmadiyya Association, Slave Island, are straining every nerve to raise the fallen people of the Island through the life-giving teachings of Ahmad to the pinnacle of glory. Here is an excerpt from a Ceylon paper which, we believe, will give the readers some idea of our Ceylonese brethren's doings.

The *Ceylon Independent* says :—

"The Ceylon Ahmadiyya Association.—A meeting of this Association was held at 10, Wekande, Slave Island, on the 19th instant, Mr. T. K. Lye presided. Mr. C. H. Mantara read letters from the Ahmadiyya Headquarters at Qadian and the Islamic Mission in London. He announced the formal initiation into the Ahmadiyya Movement of Professor Abdul Latif, Lecturer, at Chittagong College, Dr. Syed Usmani of

Panipat, and the Imam and others of Rose-Hill Mosque at Mauritius. Resolved that a revised scheme for a mission to Java and the Far East be submitted to Headquarters. Resolved that delegates be sent to the next Ahmadiyya Congress. Resolved that the printing press be established at Slave Island, and a journal in English and Tamil be started, to be called "Islam," and that also the names and addresses of all would-be subscribers be ascertained by the Secretaries. After a study of the Holy Quran the meeting terminated with the usual votes of thanks and with prayers to Allah."

It may be mentioned here in passing that the establishment of the Ahmadiyya Movement in Ceylon, as everywhere else, has given rise to strong opposition on the part of non-Ahmadees, as may be seen from the following quotation from a recent letter from Ceylon :—

Mr. C. H. Mantara, the Honorary Secretary, Anjuman-i-Ahmadiyyah, Slave Island, writes:—

"The Tamil paper *Islam Mittrian* is attacking us most severely : we are being grossly misrepresented, and if our voice is not raised against these calumnies, the cause of the Ahmadiyyat in Ceylon may be prejudiced."

INDIA.

Lectures have been delivered at various places in India during the last two months. Maulavi Ghulam Rasul Ahamdi of Rajeki held a controversy with Maulavi Sana Ullah (non-Ahmadi) of Amritsar. The proceedings of the debate have been published in Urdu and shew an utter lack of argument on the side of the non-Ahmadi controversialist. The other noteworthy event was our missionaries' visit to Chittagong, where non-Ahmadi Moulavies were expected to hold a discussion with the Ahmadi Ulemas about the claims of the Promised Messiah, bur instead of engaging in a friendly discussion these worthies thought it fit to excite the masses against our Misssioneris. The result was that some misguided persons,

at the dead of night, set fire to the house where our Missionaries, Moulvi Sayed Sarwaar Shah, Moulvi Sheikh Abdur Rahman, Moulvi Fazil, late student of Azhar University, Chaudhari Fateh Muhammad Sayal, M.A., and some other gentlemen were lying asleep. One shudders at the very thought of such an atrocity, but the Merciful God saved the lives of our brethren. One of the inmates happened to be awake at that time. He gave the alarm : all the inmates were soon on their feet and the fire was extinguished in 5 minutes. We offer our humble thanks to God for His kind providence in frustrating the wicked designs of our enemies.

The earth trembled at the sight of this disgraceful crime, and immediately after the fire was extinguished, there came a shock of earthquake as a warning to those who have eyes to see and mind to reflect upon God's doings. Our esteemed brother Mufti Muhammad Sadiq delivered the message of Ahmad to a distinguished gathering of the members of the Theosophical Society, Adyar, during his recent visit to Madras. He was also able, with God's grace, to convert to Islam a gentleman, Mr. Jobard by name, whom His Holiness, Mirza Bashir-ud-Din Mahmud Ahmad, the Second Successor of the Promised Messiah, has given the Muslim name Abdul Jabbar and has at his persistent requests permitted him to come to, and take up his residence at Qadian.

AFRICA.

We are glad to announce that Mr. A. A. Lawal from Lagos, Nigeria and Y. S. Din A. Fahm from Free Town, Sieraleon, have accepted Ahmad as the Promised Messiah and Mahdi. May God establish them on the bedrock of righteousness and grant them blessings both here and hereafter.

AN HONOUR TO AN AHMADI MISSIONARY.

We are glad to announce that our esteemed brother and Ahmadi Missionary, Mr. Mufti Muhammad Sadiq of Qadian, a distinguished member of the Ahmadiyya community, who is well-known for his scholarship of Hebrew and Biblical

literature and his researches into the early history of Christianity in India and elsewhere, has been recently elected a member of the Royal Asiatic Society of Great Britain and Ireland. We consider the election as an honour to the community and offer to our worthy brother our hearty congratulations. The following is the text of the letter from the Secretary, Royal Asiatic Society, London, to Mr. Mufti Muhammad Sadiq :—

ROYAL ASIATIC SOCIETY,
22, Albemarle St., W.,
LONDON, May 11th, 1916.

SIR,

I have pleasure to inform you that, at a Meeting of this Society, held on Tuesday, May 9th, you were elected a non-Resident Member of the Royal Asiatic Society of Great Britain and Ireland.

I have the honour to be,
SIR,
Your obedient servant,
(Sd.) C. HUGHES,
Secretary.

To
MUFTI MUHAMMAD SADIQ, ESQ.,
M. R. A. S.

Readings from the Holy Quran.

Jewish Plots against the Holy Prophet.

We reproduce below from the New English Translation of the Holy Quran Part I, published by Anjuman Taraqqi Islam, a very scholarly dissertation on a well-known passage of the Holy Quran.

واتبعوا ما تتلوا الشيطين على ملك سليمن وما كفر سليمن ولكن الشيطين كفروا يعلمون الناس السحر • وما انزل على الملكين بها بل هاروت وماروت • وما يعلمان من احد حتى يقولا انما نحن فتنة فلا تكفر • فيتعلمون منهما ما يفرقون به بين المرء وزوجه • وما هم بضارين به من احد الا باذن الله • ويتعلمون ما يضرهم ولا ينفعهم • ولقد علموا لمن اشتراه ما له فى الاخرة من خلاق • ولبئس ما شروا به انفسهم • لو كانوا يعلمون

"And they follow what the rebellious men followed during the reign of Solomon; and Solomon disbelieved not, but it was the rebellious men who disbelieved: they taught men deceitful things. And (they follow) what was sent down to the two angels, Hárút and Márút, at Babylon. And these taught no one until they had said, 'We are but a trial; do not, therefore disbelieve.' So men learnt from them that by which they made a distinction between man and his companion; but they harmed no one thereby, except by the command of Alláh: whereas these people learn what would harm them and profit them not. And certainly they have known that he who purchased it should have no portion in the future life; and surely vile is that for which they have sold their souls; had they but known!"

Meaning of important words. تلا (*talá*) = followed. *Vide* Lane's Lexicon, Part I.

shayatín (Sing., *shaiṭan*) = 'rebellious men.' *Vide* Lane's Lexicon, Part IV.

على *'alá* (during) = فى (in the time of) *vide Mughní*, p.

117 (first edition). ملک *mulk* (reign) = 'rule' or 'sovereignty' *vide* Lane's Lexicon, Part VIII, Supplement). Thus علی ملک سلیمان (*'alá mulki Sulaimána*) means "In the time of Solomon's sovereignty, or during the reign of Solomon."

Sihr (deceitful things) means "producing what is false in the form of truth ; any event of which the cause is hidden and which is imagined to be different from what it really is ; and embellishment by falsification and deceit (*vide* Lane's Lexicon, Part IV.) Thus every falsehood, deceit or sign which is meant only to hide the real object from the public is included in the meaning of *sihr*.

Malak literally means "angel," but figuratively, it can be used to denote a handsome, or holy person, as we read in Chapter XII, 32 :—

ان هذا الا ملک کریم (یوسف)

i. e., "He (Joseph) is not but an angel (*malak*)". As in the verse under discussion, the two angels are described as teaching something to the people, therefore the word cannot be taken in its literal significance, because angels do not generally have free intercourse with human beings, as we learn from the verse :

وما منع الناس ان یؤمنوا اذ جاءهم الهدی الا ان قالوا ابعث الله بشرا رسولا ۔ قل لو کان فی الارض ملئکة یمشون مطمئنین لنزلنا علیهم ملکا رسولا (بنی اسرائیل)

i. e., "Nothing has prevented men from accepting the guidance except that they say, What ! has God sent a man as His Messenger ? Say : If the earth had been inhabited by angels insteads of men, We would have sent an angel as our Messenger" (XVII, 95, 93,) ; that is to say, when the earth is peopled by human beings, then no other being but a man must come as a Messenger.

Similarly the Holy Qurán says elsewhere :—

وما ارسلنا من قبلک الا رجالا نوحی الیهم فسئلوا اهل الذکر ان کنتم لا تعلمون (انبیاء)

i. e., "We have sent no other beings as our Messengers except men who received revelations from God; ask the people of the Book, if ye have no knowledge" (XXI, 8). These two verses show that angels are not sent to men so as to live among them and teach them anything; but, as clearly indicated by the Holy Qur-án, they come with the word of God only to the prophets and the righteous people of God (though on very rare occasions they may be seen by other men also). Thus, as in the verse under discussion, these two beings (*Malakain*) are stated to have been living in the world and teaching people, therefore, the word *Malak* cannot be here taken to convey any other meaning except "a holy man." If, however, the word *Malak* be taken literally, then the obvious interpretation is that the angels brought revelations to the prophets, who again rehearsed the same to men.

هاروت (*Hárút*) and ماروت (*Márút*). These two are descriptive names. *Hárút* comes from *harat* which means 'to tear,' hence *Hárút* means "the *tearer*" (*Tájul' Arús*, Vol, I). *Márút* is derived from the root *mart* which means 'to break,' and thus *Márút* means "the breaker" (Tájul='Arús, Vol. I). These two names signify that the object of the appearance of these prophets was also to 'tear' asunder or 'break' the glory and power of certain classes of people.

فتنة *Fitnah*, rendered as 'trial,' means "the trial whereby the condition of a man may be evinced or a means whereby the condition of a man is evinced in respect of good and evil" (Lane's Lexicon, Part VI).

Explanation of the verse.—Many a legend absolutely unwarranted by, or rather, running counter to, the Holy Qur-án and the reliable traditions cluster round this verse. It is evidently quite unreasonable to interpret this verse on the basis of those myths. For the right interpretation of the verse no external evidence is needed (much less those fairy tales), the words being self-explanatory. It is clear from the verse

itself that the Jews were bent on the same mischief which characterised them in the days of Solomon and during their captivity in Babylon. The verse further indicates that the mischief-mongers of Solomon's time were those 'rebellious men' who called him an unbeliever. God says that not Solomon but those men themselves were unbelievers. Again, the verse informs us that they taught to their associates such signs as conveyed to them meaning quite different from their generally accepted import, for the purpose of deceiving other people and concealing their activities. All this leads to the conclusion that this verse alludes to those secret plots which the enemies of Solomon were making against him, and by which they wished to break down his empire. It is also pointed out that in the days of the Holy Prophet (on whom be peace and blessings of God) those people were resorting to the self-same tactics, but they would fail. As the verse refers to a number of historical events, it appears to be advisable to relate them here at some length.

When the Jews saw that the Muslim empire was steadily expanding and that no opposition at the hands of the Arabs had been able to arrest their progress, they began to excite the outsiders against them. At that time there were two large empires in the neighbourhood of Arabia:—(1) The Byzantine or Eastern Roman Empire, (2) The Persian Empire. As the Jews were already at enmity with the Roman Government, because they were in constant trouble under it, so it was only the Persian Government with which they were on good terms and to which they could look for support. Harassed by the oppression of the Christian rulers, they had taken refuge in Persia where they enjoyed a good deal of religious freedom. From the time of Justinian (527 A. D.) onward, they were subjected to still greater oppression under the Christian rule, and no place of refuge was left for them except Persia, and thus their religious centre shifted from Judah and Jerusalem to Babylonia (*vide* Hutchinson's History of the Nations, p. 550). So, in the time of the Holy Prophet (on whom be peace and blessings of God),

the only Government to which they could look for help was that of Persia, where their co religionists enjoyed much influence especially in the reign of Chosroes II (*vide* Jewish Encyclopædia, Vol. IX, p. 648). In short, when the Jews saw that their efforts to check the progress of Islam had totally failed, they took to exciting the Persian Court against the Holy Prophet by various means, and as a result, Chosroes II issued orders to the Governor of Yemen to send to him the Arabian claimant to prophethood as a captive. But when the envoys of the Governor of Yemen came to the Holy Prophet (on whom be peace and blessings of God), he ordered them to see him the next day when he told them that his God had caused their king to be murdered. So they returned and related this incident to the Governor of Yemen. A few days after, the Governor received a letter from Siroes, the son of Chosroes, to the effect that he had killed his father on account of the latter's tyranny and that the Governor should, on his behalf, have the oath of allegiance renewed from all the chiefs of Yemen, and that the orders of his father about an inhabitant of Arabia must be considered as cancelled and no action taken until further orders from him (*vide* Tabari, Vol. III, pp. 1488 & 1584) Some historians, including Tabari himself, hold that it was the letter of the Holy Prophet (on whom be peace and blessings of God) to Chosroes inviting him to Islam that was the occasion of his orders for the apprehension of the Holy Prophet. But on comparison of the dates of the above mentioned events, it turns out to be a mistaken view. The fact is that, prior to the receipt of the letter, his ears had been poisoned against the Holy Prophet by malicious reports and these were the basis for his arrogant action against him. No less bigoted a writer than Sir William Muir has also been forced to admit this fact (*vide* Muir's Life of Muhammad, p. 358).

In order to demonstrate the correctness of our view, we proceed to examine the dates. The ambassadors of the Holy Prophet were despatched with letters from Medina on the 1st

of Muharram in the 7th year of the Muslim era, as we read in Zurqáni, Vol. II, p. 254 :—

ان بعثه للملوک انما کان بعد العود منها فی غرة محرم سنة سبع

i. e, " the event of sending envoys to the kings of the world took place on the 1st of Muharram, 7 A. H." Comparing the lunar date of the Hejira with its solar date as given in the Historian's History of the World, Vol. VIII, p. 118, the above date (the 1st Muharram, 7 A. H.) can be fixed as the 4th March, 728 A. D.' whereas Chosroes II, who sent orders to arrest the Holy Prophet had been assassinated on 28th February, 628 A. D. (*vide* Historians' History of the World, Vol. VIII, p. 95).

Thus, the view that the letter of the Holy Prophet (on whom be peace and blessings of God) was the cause of Chosroes' orders to arrest the Holy Prophet is absurd on the face of it, because the envoys of the Holy Prophet, as the above chronological survey indicates, were despatched from Medina to Madain or Ctesiphon (the then capital of Persia) *after* the murder of Chosroes. So the only possible cause of Chosroes' ignominious orders for the capture of the Holy Prophet (on whom be peace and blessings of God) was the false reports which were generally sent to him by none other than the Jews; and it is to these efforts of the Jews that the Holy Qur·án alludes in the verse under discussion. It is also pointed out to them that it was foolish on their part to suppose that they would succeed in that way. Their attention is called to the fact that they had already been responsible for two secret machinations. The *first* was against Solomon, when some members of their community turned rebels, hatched plots, and stirred up bitter feelings against him by calling him an infidel, whereas he was not an infidel, but on the other hand infidels were those who opposed him, hurled imputations against him, and set up against him secret societies in which were taught signs and symbols having hidden meanings quite different from their open import. But the Jews themselves reaped the ill reward of their sinister schemes: their power, as a consequence, fell into decay, and at last they became so powerless

that they were driven into exile towards Babylon. This account of Jewish secret societies and conspiracies and treacherous signs and symbols, as alluded to in this verse, finds corroboration in I Kings, XI, 1—6, where we read that the charge of idol-worship was spread broadcast against Solomon. An account of his enemies is found in I Kings XI, 14, 23, 26, and a reference to secret plots is met with in II Chron. X, 3 and 4, where we learn that the Jews had sent for Jeroboam, a bitter foe of Solomon, immediately after his death and had attempted to make him agree to some demands of theirs, involving certain imputations against Solomon, before the accession of Solomon's son to the throne. We learn about the secret signs from I Kings XI, 29-32, in which ten tribes of Israelites are likened to ten pieces of a garment, and Jeroboam is told that these ten tribes were on his side against Solomon, and so it proved to be ; for on the death of Solomon these ten tribes made Jeroboam their King. Again, the reference of the Holy Qur-án to the infidelity of Solomon's enemies finds its corroboration in II Chron. XI, 15, from which we learn that the enemies of Solomon, who falsely charged him with unbelief, themselves, on rising to power, began to make temples for different idols and fell into idol-worship.

Besides the testimony of the Bible, there is another evidence to show that there was in the days of Solomon a secret society at work against him. An old tradition which was current among the mediæval Free Masons indicates that Solomon was envious of the superior intelligence of Horam, the chief architect who built the temple of Solomon. He is said to have attempted to kill the great Mason by having him thrown into a tank of molten brass, but he was saved by the spirit of his ancestor, Cain, who prophesied that at last his people would get the better of their enemy. Solomon, however, as the tradition goes, had him afterwards put to death. It is said of him that he had fixed certain secret signs which were a sort of mystery known only to him and his associates (*vide* Secret Societies of the

World, Vol. II, pp. 1-10. It is to be regretted that the original book could not be had, and we had, therefore, to fall back on the Urdu translation of it.) We further learn from this book that before the period of Accepted Masons, the same signs were used in all the Lodges as were current among the Masons of Solomon's time and that, at the time of initiation, the event of Horam was related to the new member partly by word of mouth, and partly in writing. However incredible the story as a whole may be, it, at least, points to the conclusion that Solomon's reign was, in one way or another, connected with secret societies which were much in vogue during his time.

The *second* occasion when, according to the Holy Quran, the Israelites had resort to secret societies, was during their captivity in Babylon. But this time they were not acting against any prophet, but were, on the other hand, working under the leadership of two inspired personages. They were, in obedience to divine command, trying to bring about the deliverance of the Israelites. Their mission was to 'tear asunder' and 'break down' the empire of the foes of the Israelites. These holy men told the new members, at the time of initiation, that they were a sort of trial from God, serving to differentiate between the good and the bad, and that the Israelites should not therefore refuse to believe what they said, because this would lead them to infidelity. In their teachings they drew a distinction between the males and the females, confining the membership to the males only (this is an old practice found among most of the secret societies). It is also stated that the disciples of those holy men directed their activities against those alone for whose chastisement they were commissioned by God.

In this narration, the Holy Quran refers to the days when King Nebuchadnezzar brought the Jews as captives into Babylon and kept them for a long time in slavery. But when Cyrus, King of Media and Persia, rose to power, the Israelites entered into a secret agreement with him and greatly facilitated

his conquest of Babylon. In reward for this service, he allowed them to return to their own country and moreover helped greatly in the re-building of the Temple (*vide* Historians' History of the World, Vol. II, p. 126).

After stating that the Israelites of the Holy Prophet's days were following the same course which was adopted by the rebels of Solomon's days and which was later on adopted by them under two holy men in Babylon, it was necessary here to point out the ultimate upshot of their endeavours against the Holy Prophet (on whom be peace and blessings of God), because on the previous two occasions their efforts had met with different results. The first conspiracy of theirs was directed against a prophet and the consequence was the gradual decadence of their power, ending in the total wreckage of their prestige and finally in their banishment to Babylon. On the second occasion, they took to the same course under two inspired personages, and the result was that they were led back to their native land and their enemy perished. Hence, in order to indicate whether the efforts of the Jews against the Holy Prophet would meet with failure, as they did in the days of Solomon, or with success as in Babylon, the Holy Quran says :—

ويتعلمون ما يضرهم ولا ينفعهم

i.e., " And these people learn which that will bring them harm and no good " ; in other words, they will not be successful as they were in Babylon. Accordingly, the consequence of their hostile efforts was that Chosroes, their only supporter, met his death at the hands of his son, and they themselves were exiled from Arabia in the time of Omar. In the concluding portion of the verse, God adds :—

ولقد علموا لمن اشتريه ما له في الاخرة من خلاق

i.e., " These people have known that a secret plotter against the elect of God can never reap a good fruit."

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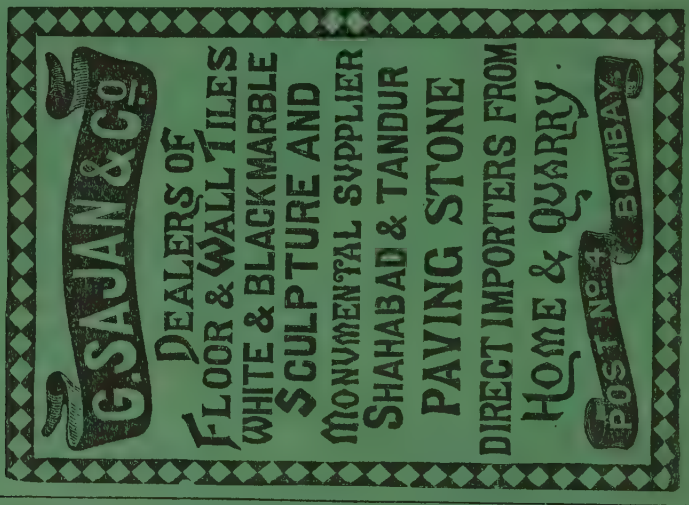

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بسم الله الرحمن الرحيم

نحمده و نصلی علی رسوله الکریم

A Present to Kings, V.

(Being the translation of Tuhfa-tul Muluk, a letter from the Second Successor of the Promised Messiah to His Highness the Nizam).

THE NEED OF A DIVINE REFORMER.

From what I have said above, it is evident, that at present the condition of Islam is weak to an extent, which is without a parallel in the previous history of the faith, and there have arisen to it so many enemies, both external and internal, that escape from their attacks would be impossible without assistance from heaven. And if God should have made no provision for the removal of these dangers, then the end of Islam would have been no other than ruin, because now human means can avail nothing, when the doctor and the patient are alike infected and the learned and the mystic, the rich and the poor are equally indifferent to, and unaffected by the faith, and the flood of vices is rushing so violently that to stem it is beyond the power of man. It may well be said that the indifference to religion, which prevails at the present time, had never its like to show in the past history of the world, the reason being, that the material progress of the modern times is without an example in the past, and it is a rule that the growth of ambition and avarice leads men to plunge deeper into sins. It thus happens, that as this age exceeds all other ages in the supply of worldly enjoyment and comfort and progress of secular learning, so also it surpasses all other ages

in the multitude of vice, and the assault of the devil is deadlier in this age than in any of the preceding ages; because previously vices flourished, as a rule, by means which smacked of barbarity, but now they have been more firmly implanted in the minds of men by being dressed in the garb of culture; and the progress of the latter has led man to fancy that he is the entire master of his actions, and that it was merely a folly on his part to think that there was a controlling mind to look after the world, the fact being that the machinery of the universe was merely working under certain laws of nature, the keys to a good many of which had already come to his hands and he would soon acquire the rest for a little more effort and thus become the absolute master of his fortune. Thus the present assault is deadlier than all previous assaults, and to subdued it there is the need of some person enjoying a specially close relation with God, who might allay the discord through the influence of his holy spirit and offer living evidence of the power and authority of God, so that the affections of men which are now tied to the world might get cooled and be directed towards the Almighty.

A DIVINE REFORMER WAS PROMISED IN ISLAM.

The gravity of the present dangers is obviously such as might occasion the utmost despair. But when we find the mention of them occurring in the Quran and the traditions for the last thirteen hundred years, we feel encouraged and the confidence grows that when the prophecies of a person concerning these troubles made thirteen hundred years before the event, have been fulfilled to the letter, it is certain that the remedy prescribed by him will also be fully effective and that God, Who had so long saved Islam from the attacks of its foes will also succour it at the present juncture. What then is this remedy? It is the advent of a person who, endowed with the spirit and power of Jesus, will save the world from the peril of Christianity, and, vested with the rank of the Mahdi, will quell the distempers of the Moslem society and bring

about an internal reformation of the same. People will be healed by his breath, in as much as by faithful following he will come to be such a perfect image of the Holy Prophet that the work done by him will veritably be the work of the Holy Prophet, from whom he will cease to be separate. This is what God refers to in the following Quranic verse: وآخرين منهم لما يلحقوا بهم which means that the Holy Prophet will twice undertake the guidance of the world—once in his own time, the time of the holy companions, and once again in the latter days, when he will teach a company who will be far, in point of time, from the holy companions. Now, it is clear, that the Holy Prophet is dead and cannot return to the earth. The verse, therefore, means that some other person in the spirit and power of the Holy Prophet will by perfect obedience and submission to him bring about in this age the reformation and revival of Islam. His reforms will, count as the reforms of the Holy Prophet himself, because he will be so completely taken up by the love of the Holy Prophet as to lose his individuality in that of the Holy Prophet. Their mutual relation will be such as has been described by a poet—

I merged in thee, thou merged in me, I the body,
thou the soul ;
So n'er may it be said again each of us a separate
whole.

This close relation is also referred to in the tradition in which the Holy Prophet is reported to have said that the Promised Messiah will be buried in the same grave with him ; because it is incredible that the grave of the Holy Prophet will actually be opened at any future time in order to receive the Messiah. This would be such a piece of sacrilege as could not be endured by any Mussalman, and so long as there was one true Muslim living, he would never suffer the grave of the Holy Prophet to be opened before his eyes. It thus being quite unthinkable that the grave of the Holy Prophet should at any

time be opened to receive the body of the Messiah, the tradition can only signify that the Promised Messiah would be so much like the Holy Prophet as to be vouchsafed a place by his side. Moreover, the word قبر (kabr) also means the place where human souls are kept after death, as we find in the Holy Quran ثم اماته فاقبره "Then We make him die and afterwards We put him in the kabar." In this verse the word قبر can nowise be understood in the commonly accepted sense of grave, because there are millions of men who are never buried but are burnt instead. The word فاقبره therefore means, that he is kept in a place where souls are kept after death ; and this is the 'kabr,' which, it is said, will enlarge itself in the case of believers and narrow itself in the case of unbelievers. Thus, it is evident from the tradition that the Promised Messiah will be a perfect image of the Holy Prophet by virtue of his complete obedience to him. The prevailing disorders of the time also require the advent of a person who might be a perfect counterpart of the Holy Prophet, because the quelling of the present disorders is beyond the power of an ordinary man. The rank of a person charged with a duty is proportioned to the importance of the duty. The age, therefore, requires the advent of a person of the highest calibre to allay its distempers, because of Islam there has now been left nothing but the name, true faith has vanished, and of the Quran only the words have been preserved, but the sense is in imminent danger of being obliterated. The present condition of Islam is in fact similar to that of the time of its first advent, for though there are now many a so-called Muslim, yet, even as at the time of the Holy Prophet the faith was limited to only a small number of persons, the true spirit of Islam has now disappeared from the world or is confined to only a few select souls. The work of the present reformation is therefore similar in magnitude to that peformed by the Holy Prophet, and this fact is also deducible from the Chapter of Jumma of the Holy Quran, viz., that the Holy Prophet was to undertake the reformation of the world

for a second time, which meant, in other words that some person, in the character of the Holy Prophet, will effect the reformation of the world. Again, a study of the traditions goes to show that the Holy Prophet will have a perfect manifestation in the Promised Messiah, because of him alone it is said that he will be buried in the same grave with the Holy Prophet. These facts considered together would prove that this age is the time for the appearance of the Promised Messiah and he alone is fitted to be Promised Mahdi of the century, because of him it has been said in the traditions لا مہدی الا عیسیٰ "There is no Mahdi but Jesus," meaning that when the Promised Messiah will appear he will be the Mahdi and there will be no other Mahdi besides him.

THIS IS THE TIME FOR THE ADVENT OF THE PROMISED REFORMER.

Thus this is the age when the Promised Messiah was to appear; and now that 30 years of the 13th century have already elapsed, the nonappearance of any reformer or in other words the non-advent of the Promised Messiah would be a grave disasters for Islam, because if one were to admit that there has been the advent of no reformer at the commencement of this century, then it would afford the enemies of Islam a rare opportunity to hold up the faith to scorn For, now the spread of modern learning has inclined the thoughts of men towards atheism and the opinion is expressed that no such claimant can make himself accepted in the world in this age when education has became so general. If, therefore, this century were to go without the appearance of a reformer, it would be a matter of great joy to the enemies of the faith, because the fact would prove the truth of their contention, *viz.*, that revelation and Divine communion were mere impostures, that the claim fo Divine propinquity set up by men in earlier ages, which gave them a following, was only due to the general ignorance of the times ; otherwise, they would say, why should the claim of Islam that there must be a reformer at the head of every century fail to be fulfilled in reference to this century. If the claim has been

fulfilled in the past centuries, why does no reformer make his appearance at the beginning of this century? The fact is, they would say, that because by reason of the spread of education, it is now impossible for any person to succeed with such a claim therefore no one has ventured to come forth with one. In short, if this century were to go without its reformer, then not only would God be open to the charge of a breach of His covenant, but all that remained of strength would be lost to the Muslims. because it would furnish their enemies with a weapon from which there would be no means of escape. The condition of the time is such that even if there were never before this the advent of any reformer, and even if there happened to be no promise to that effect vouchsafed to the Muslims, still it was necessary that a reformer should arise in this age to silence the enemies of Islam with the most convincing arguments, far from the succession of reformers having proceeded so far to come to a stop at the present time.

THE SIGNS OF THE AGE HAVE BEEN FULFILLED.

But, as I have already said, the Almighty God did not let this age go without its reformer, but agreeebly to the promise made by the Holy Prophet and the requirements of the time, He sent a person who was fitted to remedy the disorders of the age, and through him reestablished the lost glory of Islam and humiliated and crushed its foes. I have also showed how this age is the age assigned for the appearance of the Promised Messiah. It therefore happens that apart from the consideration of the needs of the time, all those signs which have been related with reference to the advent of the Promised Messiah have met with their fulfilment in this age and corroborated the fact of this being the age of the Promised Messiah and Mahdi. For instance the Holy Prophet foretold of a remarkable sign of the Promised Mahdi in that in his time there would happen in the month of Ramzan a lunar eclipse on the first date and a solar eclipse on the middle date, and he even proceeded to remark that such a sign had never occured up to his time since

the creation of the world. The tradition runs as follows:—

ان لمهد ينا آيتين لم تكونا منذ خلق السموات و الارض ينخسف القمر لاول ليلة من رمضان و تنكسف الشمس فى النصف منه

This was a most remarkable sign about which there was a concensus of opinion both among the Shiahs and among the Sunnis, and it was fulfilled about 20 years ago. There are, however, people who would object to the sign on the ground that the occurrence, to which the prophecy has been applied, was one in which the lunar eclipse occurred on the 13th day of Ramzan, and the solar eclipse on the 28th of the month, whereas the prophecy mentioned the dates as the first and the middle respectively. With regard to this, I would point to Your Highness that the objection is only due to lack of deliberation, because in this tradition the word قمر 'Qamar' has been used and قمر in Arabic is used for the moon after three days of its first appearance. The name for the new moon in Arabic is هلال and not قمر. This special significance of the word قمر will be found not only in the larger Arabic lexicons such as the *Lesan-ul-Arab*, but even in the smaller dictionaries. For example the work منجد gives the following meaning of the word:—

القمر كوكب ليستمد نوره من الشمس فينعكس على الارض فير فع ظلمة الليل و هو قمر بعد ثلاث ليال الى اخرا لشهر و ما قبل ذ لک فهو هلال

But the pity is that at the present time proficiency in Arabic has disappeared from the Mussalmans and ignorance has got the sway over them. To interpret the tradition in the sense that there will be a lunar eclipse on the first day and a solar eclipse on the 15th day of the month is alike opposed to the usage of the Arabic language and the law of nature, because according to the latter a lunar eclipse can take place only on the 13th, 14th or 15th, and a solar eclipse on the 27th, 28th or 29th of a lunar month. By the first night is therefore

obviously meant the 13th which is the first of the nights assigned for a lunar eclipse and by the middle day is meant the 28th which is the middle date of the three assigned for a solar eclipse, and these were actually the dates on which the eclipses took place, thus furnishing another proof that this age was the one assigned for the appearance of that Mahdi who was to be known by the name of the Messiah.

Similarly another sign of the age mentioned by the Holy Prophet is لیترکن القلاص فلا یسعی علیھا meaning "camels will abandoned and no one will use them for riding. The Holy Quran also says واذا العشار عطلت meaning that camels in the tenth month of prognancy will not be valued and will be left to roam at large. As a matter of fact, at the present time the usefulness of these animals have been much reduced by the introduction of railways, which have already reached Medina and is proposed to be extended to the holy land of Mecca. Here is therefore another sign which, has been fulfilled in due time and has proved this age to be age of the Promised Messiah. In a like manner there were prophecies made about the spread of newspapers and books and the improvement of irrigation works as it has been said :—

واذا الصحف نشرت and واذا البحار سجرت

And to-day the invention of the printing press has multiplied books and newspapers and railways have facilitated their diffusion to an extent which needs no description. Again the fact is well known and requires no proof how in this age canals have been opened and water from the rivers has been drawn off till the beds have been left dry. Similarly, there were many other signs, which, it was said, would indicate the age of the Promised Messiah and the approach of the last day, and they have all duly met with their fulfilment. Thus it clearly follows from the testimony of the Holy Quran and the traditions that this age is undoubtedly the age of the Promised Messiah. In fact the age commenced 33 years ago because it is clear from the

traditions that the reformer is to come at the beginning of every century, and now the 13th century has already elapsed and more than a third of the 14th has also been passed.

INDIRECT EVIDENCE OF THE TRUTH OF THE CLAIM OF MIRZA GHULAM AHMAD.

Now, when it is proved that this age is the age of the Promised Messiah and the time of his advent is the beginning of the century there is no more excuse left not to accept the claim of Hazrat Mirza Ghulam Ahmad, because besides him there is now no other person on the face of the earth setting up a similar claim or even the claim of being a Mujaddid (reformer). Only two alternatives are left open. Either the claim of Hazrat Mirza Ghulam Ahmad should be accepted, or this grand prophecy of Islam, in spite of the fulfilment of its signs, should be discredited and the truth of Islam be denied (God forbid). The opponents of Islam are rightly entitled to ask the Mussalmans to point out to them the reformer of this century, about whose advent at the beginning of every century a promise was given to the Muslims. Similarly, they may question the Muslims about the coming of the Promised Messiah saying, that of the time assigned for his coming 32 years have now elapsed, still why does he fail to make his appearance, when the nonappearance of any such claimant would cast a doubt on the truth of Islam. Likewise, the opponents may say to the Muslims, that if it is true, as they state, that Islam is the chosen and approved religion of God, then it is essential that now when Islam finds itself in a most dangerous situation, the like of which it has never experienced before and worse than which there can not be a plight which can overtake the faith, when internal and external enemies have so completely marred its true spirit as to leave no trace of the original faith, it is essential that at such a time the Almighty should have raised a champion who might restore the faith to its original glory and strengthen its foundations; but since God did not come to the assistance of Islam, on the

contrary left it to be humiliated and crushed in every way, it follows, that the faith is not the religion chosen of God. People who do not admit the advent of any reformer at the beginning of this century, have no answer to give to such an objection, nor also those who though they see those signs fulfilled which were to indicate the advent of the Promised Messiah are yet not prepared to accept any person as the Promised Messiah. But through the grace of God the Ahmadi community are in a position to give an immediate answer to such an objection saying that, praise be to God, this century too has not passed without a reformer; and it is no ordinary reformer, but even the Promised Messiah himself, whom God has sent in this age, and through whom He has re-instated Islam and restored to it its original glory. Thus has not God left Islam alone in its dangers ; rather, He has rendered it such assistance, as has raised a wail in the camp of its foes.

I have so far cited to Your Highness arguments to prove that the present condition of Islam cries for a reformer, that the reformation of the Mussalmans is conditioned upon some person being Divinely raised to effect their reformation through the power of his holy spirit, that a promise was left by the Holy Prophet (peace and blessings on him) that the Messsiah would be raised in the latter age, which is the same we are now in, that the time for the advent of the reformers is the beginning of the century, which we have already passed, that at the present time there is no one claiming to be the Messiah and Mahdi save Hazrat Mirza Ghulam Ahmad of Qadian, that consequently a denial of his claim will necessarily lead to a denial of the truths of Islam, because such a denial will imply that at the time when the need was most acute the promise remained unfulfilled which was made thirteen hundred years ago and which was regarded as an important evidence of the living force of Islam.

Saint Thomas's Tomb in India.

(By Mufti Muhammad Sadiq, M.R.A.S.
Editor of "Sadiq," Qadian.)

During my recent sojourn in Madras, I visited the Tomb of St. Thomas, the famous companion and apostle of the Prophet Jesus. It is situated in a big church said to have been built over it, for its preservation, by the Portuguese Roman Catholics who are still in charge of the place. The ground round the tomb appears to have become raised while the church was under building, as one has to go down a few steps in the middle of the hall, before one reaches the two slabs, which seem to have been pushed over the grave, leaving a small space between the two through which the devotees still take out some red dust to cure themselves of their diseases. Near the tomb in the front wall of the church are deposited some relics of the Apostle—a tooth, a part of the spear with which he was killed, etc.—which are exhibited on a certain fixed day in the month of December every year.

Early Christian history and tradition clearly prove that St. Thomas, one of the apostles of Christ, came to Malabar in about 52 A. D., preached the kingdom of heaven to the people, converted many, founded churches, and established them on an organised basis by ordaining clergy for the spiritual supervision of the congregation. He then proceeded to the Eastern coast of India, preached in the place where now Mylapore is, and founded another church. The opposition raised against him by the natives was great and he was put to death with a spear while saying his prayer on a hill now known as St. Thomas's Mount. Thus he died a martyr and his tomb continued to be visited as a place of pilgrimage for a long time. Even now Christians in Malabar speak with great veneration of the Apostle's grave in the Mylapur Church. This is a plain outline of the tradition stripped of its miraculous and superstitious elements; and we find no reason to

disbelieve its validity, especially when it is supported and corroborated by external evidence.

All the historians generally admit that from very early times there has existed a community of Christians in Southern India who have been named 'Syrian Christians' or 'St. Thomas's Christians.' Eusebius, the Father of Church History, speaks of them in 190 A. D. The stoic philosopher, Pantaenus, visited them in the second century and found a copy of St. Matthew's Gospel in the Hebrew language with them. The writings of many early Fathers and Doctors of Christianity such as Abadias (190 A.D.). Dorotheus (254 A.D.), St. Ephraem (373 A.D.), St. Jerome (420 A.D.), St. Gregory of Tours (593 A.D.), all support the view that the Malabar Church was founded by St. Thomas, (*vide* Journal of the Asiatic Society, Vol. I, p. 171, London, 1835). The view is also supported by the ancient tradition of the Syrian Christians themselves, who still live as a community numbering more than 400,000 on the mountain-slopes and in the valleys of the Malabar coast. There are still a few families among them, which claim, as the result of a special favour promised by the Apostle, to have had priests without intermission from the time of the Apostle until the present day. The present representatives of those priests call themselves the sixty-sixth from St. Thomas, according to the order of their succession from the Great Apostle. Before being persuaded by the Roman Catholic priests to join their creed in the sixteenth century they had no faith in the Divinity of Jesus Christ, and therefore some modern Christians think that they belonged to some heretical church, Nestorian or some such sect, but this view has been ably confuted by one of the St. Thomas's Christians—Mr. Joseph C. Panjikaran, M.A., in his pamphet entilled "The Syrian Church in Malabar," (Trichinopoly, 1914). They did not believe in the doctrine of Transubstantiation. Their churches were simple and clean places for the worship of one true God, with no images, no pictures, no seats, no pews and no monks. Their Liturgies and Prayer Books were all in

Syriac. They never invoked the Saints. In short, they were the real, and true followers of the Christianity that was taught by Jesus Christ and his apostles, as the Holy Quran says :—

لن يستنكف المسيح ان يكون عبدا لله

i.e., Christ shall never deny being a man of God. (IV—170)—

و قال المسيح يبنى اسرائيل اعبدوا الله ربى و ربكم • انه من يشرك بالله فقد حرم الله عليه الجنة و ماويه النار و ما للظلمين من انصار

"And Christ said, O sons of Israel, worship God, my sustainer as well as yours. Verily he who makes an equal with God, God does not allow him to enter paradise ; his place is in hell ; and there is no help for the unjust."

The very book " Acts of St. Thomas," an old Apocryphal part of the New Testament published in the Ante-Nicene Library, Vol. XVI, bears testimony to the Apostle's tomb in Mylapore. All the Christian books on Martyrology, whether of the Syrian Church of Asia or the Greek Church of Athens or the Roman Church of Italy—speak of St. Thomas as buried in the tomb at Mylapore and represent this part of India as his field of work. Even King Alfred of England is said to have sent in 883 an embassy to the tomb of *St. Thomas* in India infulfilment of a vow made at a time when he was besieged by the heathen Danes, (*vide* The Anglo-Saxon Chronicle—Bohn's Edition, p. 357). Marco Polo, the famous traveller, who explored the East in the latter part of the thirteenth century, standing, as if, beside the tomb of the Apostle, says: "The body of St. Thomas, the Apostle, lies in this province of Malabar at a certain little town having no great population . . . . . The Christians who go thither in the pilgrimage take the earth from the place where the Saint was killed. . . . . The earth I should tell you is red." And Col. Yule, the editor of the book adds in a footnote—" The tradition of Thomas's preaching in India is very old, so old that it probably is in its simple form true." (Marco Polo's Travellings, Colonel Yule's Edition, Vol. II, Ch. 17, p. 290). We thus observe that the story as

given by the local tradition of the Syrian Church in Malabar has been current in different ages and different places and has found its way into different independent records. Even the ample local evidence and the customs and manners of the people who pride themselves on having been converted by the Apostle are sufficient to convince one of the truth of the tradition. But an examination of the externarl evidence of History and Travels side by side with the life of the church throughout the nineteen centuries of the Christian era, leaves no doubt as to the authenticity of St. Thomas's tomb and Church in India.

Some modern Protestant Missionaries—such as Hough, Rae Mateer and Logan, have suggested that if St. Thomas ever came to India, he preached in the Punjab and not in the Southern India. We need not contend with them about the subject, for when St. Thomas travelled from Palestine to the Punjab, nothing could hinder him from going to the Deccan. Moreover, the theory of St. Thomas having first visited the Punjab, appears to be the more tenable when we consider the probability of his having followed the track of Jesus Christ who passed through the Punjab to Kashmere. As Malabar was from a very remote period inhabited by the Jews (*vide* J. H. Lord—Right Attitude and Action of the Church towards the Jews—London 1883), it is most probable that after their arrival in the Punjab, South India was alloted to St. Thomas by Jesus Christ who himself went up to gather the lost sheep of the Israelites in Kashmere.

The fact of St. Thomas's tomb in Mylapore having been fully established, I now refer to a few side issues of the subject in question :—

(1) The History of the Syrian Church in Malabar clearly shows that Jesus Christ and his apostles never taught anyone the divinity of Christ. The early Christians used to believe in one God like the Jews and the Muhammadans of the East and the Unitarian Christians of the West. Even the Christians of Socotra Island who also ascribe the origin of their Christiani-

ty to the preachings of St. Thomas, know no trinity.

(2) The second point on which the subject in hand throws considerable light is the language spoken by the Apostles. The St. Thomas Christians in the Southern India still use the Syrian liturgies and Books of Prayer. They call God *Eloha*, Ghost *Ruha*, Cross, *shliva*. The only Gospel seen with them by Pantaenus about 190 A.C. was in Hebrew (*vide* Eusebius's "Ecclesiastical History," London, 1729, p. 94). Thus it is plain that the present Greek Gospels which form the basis of the modern translations are not the original books. They may be the translations of the original done according to the views and understanding of some Greek scholar.

(3) The third point on which St. Thomas's tomb throws a good deal of light is the escape of Jesus from the accursed death of the cross and his coming over to India and passing the remaining days of his life under the name of *Yus Asaf* (Jesus the Gatherer) in the valley of Kashmere. The words on the slab placed in the Church of St. Thomas's Mount about 6 miles from Madras city clearly testify to this. They are thus rendered into English by Dr. E. W. West:—"What freed the true Messiah, the forgiving, the upraising, from Hardship? The crucifixion from the true and the anguish of this" (Indian Antiquary, Vol. III, page 308). This rendering stripped of the punctuation which is only the invention of the translator, there being no such thing in the original, clearly shows that God's grace saved Jesus from the death on the cross. Eusebius's History and the Anglo-Saxon Chronicle speak of St. Bartholomew's visit to India who may have come on the track of St. Thomas, as suggested by Dr. Rae. Even St. Mark sent his men to India. Again, St. Thomas relates to Mary the story of his converting some great men (see Acts of St. Thomas). Where was she? Certainly somewhere in India. Otherwise he could not relate the story to her. Again, St. Thomas was sent to India by Jesus himself, who appeared to the Apostle in a vision (See Acts of St. Thomas). The idea of vision seems to

have been added to avoid the disclosure of the escape of Jesus from the cross. All these facts considered with reference to the famous historical tomb of the Prince-Prophet Jesus in Srinagar are sufficient to prove that Jesus Christ's body lies in Cashmere—may peace of God be with him and all the Prophets of the Almighty. Amen!

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Indian Press

ON

The New English Translation of the Holy Quran.

The learned editor of the *Madras Times* writes under the heading of "A Mahdi in India" in its issue of June 8th, 1916:—

"Our readers will remember that there has been some trouble in some of the coast towns in Malabar because some of the west coast Mahomedans have joined a new sect of Mahomedans known as the Ahmadites, followers of a certain Ghulam Ahmad, of Qadian, in the Punjab. Ahmad taught that Christ was the Messiah, but that he himself was the 'successor of the Promised Messiah, the Mahdi—and he made a great many converts. Ghulam Ahmad died in 1908, and his son Mahmud Ahmad is now styled the 'Second Successor of the Promised Messiah,* and the sect of Ahmadites continues to spread.

"That the new sect is influential in India is to be seen in an *Edition-de-luxe* publication of the Quran, with a lengthy

* Ahmad believed Jesus to be the Messiah promised to the Jews; and as for himself, he did not claim to be the successor of the Promised Messiah, but the 'Promissed Messiah' himself, the prophecy of the second advent of Jesus having been fulfilled in him in the same way in which the prophecy of the second advent of Elijah saw its fulfillment in John the Baptist. Ahmad, on his death, was succeeded by Hazrat Maulavie Noor-ud-Din who was consequently the first successor of the Promised Messiah. This will explain why Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, the present head of the Ahmadiyya Movement, is styled the 'second successor of the Promised Messiah.'—Ed. R. R.

commentary, which is being published by the Ahmadites. The first part is now out, and we received a copy yesterday. It is a a fine volume, in which the Arabic text of the Quran is given, verse by verse, with a translation of each verse in English, and very lengthy commentaries. It is the work of a board of translators, including graduates, and theologians, and Arabic scholars; and, whatever the worth of the Ahmadite religion may be, there is no doubt that the work is a scholarly production. The English is good enough to suggest that there are some British Ahmadites on the board. The book has been printed by Messrs. Addison and Co., of Madras, which will be an assurance to our readers that it is well got up. It is a remarkable production, and the commentary is an immense work. The 'Foreward' begins rhapsodically as follows :—

"'Seekers after truth and searchers for guidance! Bless your stars that the Book revealed by God for the good of mankind has been made accessible to you in an easily comprehensible form. It is the Message, yes, the self-same Message, which went forth in sweet Arabic accents from the Cave Hira 1,300 years ago, at a time when Cimmerian darkness of irreligion had overspread the entire face of the earth and moral turpitude had blunted the consciousness of sin; and which again, is repeated to-day in the English language for the guidance of those stragglers who, like their predecessors of 1,300 years ago, are thirsting for truth but suffer from the lack of a guide.'

"Our readers will see that, however rhapsodical this may be, the English is very real English; and the way in which the reality is maintained throughout the book is not a little remarkable.

"The first verse of the Quran runs as follows :—

"'I begin with the name of Allah, the Beneficent, the Merciful.'

"The explanatory note comments that the Arabic name of

'Allah' for 'God' is in the singular number. In Hebrew, which, like Arabic, is a Semitic language, the name for God is in the plural, 'Elohim'; and Mahomed, by retainig the singular form, expressed the unitarianism of the Mahomedan religion.

"The book is a curiosity—as curious as this new sect of Mahomedanism that it represents; but its scholarship and the pains and the expense that have been put into it suffice to explain the spread of the new sect, which arose in the Punjab, and has been able to make a large number of converts right down in Malabar."

The '*Bulletin*' of Lahore, reviewing the book in its issue of June 6th, 1916, says:—

"Not only in Europe and America but even in India there is a widespread demand for authentic source of information about religous books of the East written in a language best understood by them. To meet this long-felt desideratum on the part of seekers after truth and students of comparative religion and perhaps more particularly to accelerate the efforts of some Moslem preachers in England, the Anjuman Taraqqi Islam of Qadian recognised the immediate necessity of a trustworthy translation of the Holy Quran in English and undertook sometime back the arduous work of rendering into simple and intelligent English the complicated verses of the Quran. The translation is not the work of a single man, but is the result of an assiduous collaboration of a board of translators composed of enlightened oriental scholars with sound knowledge of the Holy Quran and its existing commentaries and Muslim garduates who are coversant with Arabic and have made the Holy Quran subject of their study for many years. It is claimed that an attempt has been made to convey to the reader the true sense of the original Arabic and that the verses are not thrown together without order as is commonly supposed, but that a complete order runs through them from beginning to end. A special

feature of the translation is that the original text has been retained with a transliteration in English characters, and the cross-references at the bottom of each page is an improvement upon all the existing translations. Each verse has after it an elaborate and lucid explanation and commentary. A cursory glance at the work shows its unique character and its permanent value and far-reaching consequence to the Mohammadan community, and we hope it will go a long way in dispelling any misunderstandings that may have been caused owing to any prejudicial translations heretofore done or on account of the Quran being a sealed book to the followers of other religions so far as it was in its original language—Arabic. Would it not be better for the editors to have given a nice photo-sketch of the Prophet Mohammad with a short but authentic life history of that one of the greatest men the world has ever produced. The book is carefully and exquisitely printed and is very well got up. It will be published on superior paper in 30 parts (the first of these is before us), each part consisting of one *para* of the Holy Quran, and it is proposed to prefix a short preface to each part as has been done with respect to the first. A general introduction to the whole of the work will be written when the whole translation is complete. We wish God-speed to those who have taken this good work on their shoulders''

OTHER OPINIONS.

Mr. G. H. Hatch of London, writes from Hyderabad Deccan :—

" I have seen the Holy Quran, Part I, and must confess it is much superior to what I ever expected. It should be in every Mussalman's library."

Mr. C. A. Arifeen writes from Colombo ;—

"I am a reader of the valuable literature of your movement, such as the Review of Religions, &c. I recently bought a copy of the Translation of the Holy Quran which you published some months ago. It is splendid ; I love it better than my soul. The work will occupy the highest position in the literature of the

world. May Almighty Allah shower His divine blessings on the Ahmadiyya Movement and enable it to complete the work. I am sure the Christians will now find out the true light of Islam and fly to the Ahmadiyya for shelter. Oh, what a pity that our religion has been so long misrepresented to our Christian brothers ! Had it been represented truly as you do, the whole Christendom would have been now peopled with Muslims.

A Correction.

The revelation on page 218, line 20, in the last number of the *Review of Religions*, should read as—

ان اللہ معک ان اللہ یقوم اینما تقم

Fasting.

To-day the 3rd of July is the first day of the sacred month of fasting, and the Moslems are seen in an entirely changed mood. A halo of sanctity appears to have chastened the face of every one of them, and an atmosphere of piety and godliness seems to be hanging round every Moslem homestead. Even the noisy bustle of the Moslem bazar has worn a calm and sedate look. Every body feels turned towards God. The very instant the new moon was seen in the evening, preparations were begun for fasting. Mosques were seen thronged with worshippers and special prayers continued far into the night. Long before daybreak the eager Moslems were busy eating their meals for the fast till the call to the morning prayers sent a signal all round for the total stoppage of eating and drinking till the next sunset. Towards the evening the majority of the fasting Moslems will be seen with withered faces anxiously waiting for the sundown. This will continue to be the case every day the whole month.

This holy practice is full of manifold blessings. It has always been an essential feature of religions from time immemorial. All the important religions of the world have prescribed it in one form or other. This throws a flood of light on the significance of the practice. It may be looked at from many different points of view. It has an important bearing on every phase of human life, be it physical, intellectual, social or spiritual. In order, therefore, to realise the full utility of the holy practice a comprehensive view of human life is necessary. With regard to physical effect, it is for the medical men to speak with authority, but judging as laymen, from our personal experience, except in rare cases, which may be set down as negligible exceptions, fasting has a very wholesome effect on the body of man. It

dries up by a gradual process the obnoxious accumulations in the bowels and thus acts as an effective purgative. It is, of course, attended with considerable pain in the form of hunger and thirst, but it is through this pain that it ultimately benefits the body and removes all injurious matter. Secondly it is a decided gain to the intellectual side of man. That satiety has a dulling effect on the brain is almost an axiom, while moderation in food is known to sharpen the intellect. During fasting we are bound to observe strict moderation in food. The total amount of food taken during the day falls short of the normal quantity we are accustomed to, the result being wholesome to the intellect. Over-eating breeds dullness and blunts the higher faculties of the mind; so fasting for a certain period of the year is highly beneficial to the intellect of man.

Coming to the social side of the subject, it is gratifying to notice that fasting is one of the potent instruments of social solidarity. To those who are born with a silver spoon in the mouth and grow up in all sorts of luxury and comfort, pangs of penury and pain of poverty are things quite unknown and they cannot therefore be expected to be moved into mercy for the poor and destitute because to them want and privation are inconceivable fancies. Born and bred in opulence their minds never learn to feel for the poor and the indigent. For such men, fasting affords the desired remedy. All Moslems, rich or poor, are required to fast and to endure hunger and thirst for God's sake from morn till even. This creates in their minds a capacity for the right estimation of others' trouble, and thereby kindles a desire to help them. The injunction, coupled with the precept and the practice of the Holy Prophet of Islam to give alms liberally during the month of fasting, goes to make fasting a highly useful institution for the social upbuilding of a nation. "To feel for the poor and to give freely to them" has becomes the motto of one who keeps fast. Those who fastare required to give

generously, so that along with other benefits the institution also effects social improvements. Those that are by special reasons prevented from fasting, are commanded to give food to a poor man every day. Such provisions serve as effective safeguards against economic disturbance in the society.

Considering the spiritual side, fasting is one of the most powerful means of accelerating spiritual progress. First of all, it increases the power of man to suppress evil inclinations. It increases the power of self-control and subjects the mind of man to a very noble and edifying discipline at the bidding of God. As the Moslem bears all these self-denials voluntarily, for the sake of God, without anything like external compulsion, the period of fasting engenders in him a spirit to place God's commands over everything else—even his own desire. Along with this lesson of self-control, another benefit is the habit of constant resort to prayers. The Moslem stands for hours together every night in worship. This he does continuously for full one month. It grows into a habit and many a Moslem emerges out of the holy period with habits formed and fixed of constant worship and prayers. Moreover, during the period special arrangements are made for the study of the Holy Quran, and everyone, howsoever busy and indifferent at other times, now resorts to them, thus gaining in acquaintance with the teachings of Islam. This expanded knowledge coupled with increased recourse to worship conduces not a little to the spiritual elevation of the devotee.

Fasting creates a spirit of obedience to God. The Moslem who fasts feels thirsty and hungry and has the wherewithal to satisfy his appetite, but the order of God puts all the drinkables and eatables under his very nose out of bounds for him. He has them all, but touches them not, merely because he has been required to do so by the Almighty Lord. This willing and cheerful obedience practised continually for the period of a whole month makes the habits hardened into second nature. This follows the psychological course and makes piety a

permanent possession with the Moslem. The scorching wind of the summer season, and the burning heat of dogdays prove no bar to the Moslem in his obedience to his Creator. Let the angry sun look ever so fiercely red, and let the dust storms howl so horribly, all that has no tone of dread for those who are lost in love and obedience to their Lord; fast they must. How boldly and courageously the Muslim defies the fury of these furious elements of nature for the sake of his Creator! None is a greater appreciator of work and worth than God Himself. He recognises the pure obedience shown by His creatures and showers upon them His blessings. The Holy Prophet is reported to have said—"Fasting is a shield. While fasting, a Moslem should not indulge in foul or ignorant talk. If somebody quarrels with him, he must tell him twice over that he is fasting. By God who has power over me, the smell of the fasting man is sweeter than musk. The fasting person avoids eating and drinking for My sake and lays aside his desire. Fasting is for Me and I will reward it. The fasting one will get reward ten times his virtue."

Besides this, fasting was a common practice of all the prophets of the world.

I should like to quote a Quranic verse to show what object is aimed at in the practice of fasting:—

"O ye people, We have prescribed for you fasts, as was done for those who were before you, so that ye may save yourselves from sin." How clearly the object of fasting is here declared to be the avoidance of sin.

Jottings.

From the lectures of Khalifat-ul Messih II on the Quran.

22nd July 1916, Sura Alaraf, Raku 16.—Dealing with the verses in which the Israelites requested Moses to make for them an idol like the idols of the idolatrous tribe they came across in their travels, his holiness observed:—Two meanings are ususally attached to idolatry. By the more ignorant of the idotaters, the idols are themselves regarded as objects of worship. The more intelligent of the idolaters, however profess to consider them merely as symbols adopted to help the concentration of attention so necessary in devotion. The absence of any such symbol is counted as a drawback of the Islamic system. Here, from the words used by the Israelites, it would appear that it was the latter purpose they had in view, when they made the request. They asked Moses "to make for them," "an idol" like the idols of the idolatrous tribe. The use of the word جعل 'to make' instead of a word meaning 'to assign' would signify that the Israelites were in no doubt as regards the person of their God. What they wanted was some idol or symbol for use in their devotions. Note also that they wanted 'an idol' not idols. In answer, Moses adduced two arguments to prove the folly of their request. The use of a symbol for God is a folly, because, (1) such representation is always false باطل An idol of stock or stone is the poorest symbol for the Almighty. The item of creation which makes the nearest approach to God, is man himself whom God has exalted over the worlds (فضلكم على العلمين) So man to be consistent, is left nothing to worship, because, worshipping himself would be unmeaning and there would be nothing besides him fit for his worship. (2) Such symbolising is ineffective. It can not fulfil the true purpose of devotion, Because an unworthy representation can never evoke the emotions neces-

sary to restrain men from sin and to lead them to virtue. The novelty of a visual representation may cause a temporary fervour of the spirits, but with the growth of familiarity there invariably sets in indifference and apathy. For example the portrait of a king hung in a room can not prevent the hatching of conspiracy in the same, nor the presence of an idol prevent the commission of sin. The thing that is affective is the recollection of the attributes. The memory of the power of the king to reward and punish do restrain men from crimes, and similarly, the presence in the mind of the benefits showered by God and the awful consequences of His wrath, will prevent men from sins. This is the idea conveyed in the brief reference to the story of the rescue of the Israelites from the hosts of Pharoah (وَإِذْ نَجَّيْنَاكُمْ . . . . عَظِيمٌ) It is merely a piece of casuistry to say that devotion can not be well performed without the actual presence of a symbol or idol. As a matter of fact, it is never the idol or image in itself that excites our emotion. It is the attributes which move us and this can well happen, nay better happen, without the intervention of a symbol, which being always unworthy of the original can not fail by its associations to diminish the effect of a contemplation of the perfect attributes of the original.

23rd July 1916.—Dwelling on the verses in which Moses prayed to be granted a view of the Deity and God's reply, his holiness observed: The question, whether man in this life can see God is a subject of ancient controversy. From a very early period in the history of Islam, *Sufis* have been divided into two opposite camps—one holding such sight to be possible, the other denying the possibility of such experience. To me it appears, that the difference is a matter of merely verbal misunderstanding. Both the parties are agreed that God is spirit, and not matter or form, and both admit that still, some how other, men have had visions of God—in dreams or *Kashfs*. (Both parties have faith in the Holy Prophet's *Miraj* (ascension) in which he saw and conversed with God).

As for His essence both parties agree that it is not amenable to the sense of sight. So the visions of the Deity must be in semblance wherein one the one hand some or other of the Divine attributes assumes an embodiment appropriate to its nature, and on the other, the human faculty of vision is for the time being ahnormally stimulated to permit of sights which on beyond the normal experiences of man. The degree of perfection of the vision or in other words the measure in which the vision approaches the reality will depend upon the stage of spiritual development of the subject. A highly developed mind will see visions which will partake more and more of the nature of the infinite, while mindless developed will have visions partaking more of the qualities of matter. My own experience in the direction is the same. The first time I saw God in a dream, it was in the form of a man. Then years after He appeared to me still in dream as a human form made of light. The image was finite in extent though of finer essence. Then on a later occasion, I had a waking vision where in the Divinity appeared before me as a column of light, a light which was highly alternated and subtils. Both upward and downward the column extended as far as the eyes could reach, and the vision carried with it, the impression of infinite extension. In this sense of infinitude, and in the greater purity of the light, the third vision was more perfect than the previous two. Souls of higher development, will of course, see visions of superior perfection, and with prophets semblances indeed of a very high order.

As regards the question whether in this particular instance Moses had an actual vision of the Deity, the following considerations would persuade us to believe that there was an actual vision:—

(1) The answer vouchsafed by God, لن ترانی following the request of Moses for adirect sight انظر الیک would imply a conditional and not an absolute refusal. Direct sight of God was impossible. He could be seen only when He manifests

Himself through something.

(2) فسوف ترانی The sight was made conditional upon the mountains standing in its place ان استقر مکانہ and, as a matter of fact, the mountain of Senai is still standing in its place.

(3) فسوف The adverb سوف would signify an affirmative sense. In case a negative sense was implied, no such adverb need have been used.

(4) خر موسیٰ صعقا A prophet and specially one so brave as Moses was not likely to swoon at the sight of a natural phenomenon, very awe inspiring, though it might have been. What is more probable is that there was some supernatural manifestation of Divine glory, which overpowered his senses.

(5) انا اول المومنین Moses confesses his faith and the presumption is that he saw the Deity. There would otherwise be no meaning in saying that he was the first of believers. He could not, of course, mean that he believed in the awful manifestations of the forces of nature.

29th July 1916.—Sura Alaraf, Raku 18.—Commenting on the displeasure of Moses at the transgression of the Israelites during his absence on the mount, his holiness observed : Note how here there is one prophet subordinate to another, and not only taking commands for him, but also chastisement. Note also the import of the fact that this transgression happened while a prophet of God was present among the Israelites. In this read the consequence of putting ones personal choice before God's. When God called Moses to prophethood, the latter expressed his unworthiness, but at the same time ventured to make a definite request that Aaron might be given to assist him on the ground that he had a more eloquent tongue. The request was granted. But it is curious to find that, in spite of his eloquence, made so much of by Moses, Aaron had never a word to say in course of the long discussions with the Pharoah. As for his administrative

powers which, Moses relied upon when he made him his *khalifa*, it so turned out, that Aaron could not for even 40 days keep the Israelites under his control. In contrast with this, we find the conduct of the Holy Prophet. When asked by the angel to read, he modestly expressed his unworthiness, saying he know not how to read. To a second request of the angel the same answer was given, but when for a third time the request was repeated, the prophet hesitated no more but proceeded to obey. Unlike Moses, the Holy Prophet did not venture a suggestion of his own, because he remembered that the good or bad effects of things were better known to God than to men. Note, by the way, how there is a limit to modesty, transgression of which converts the virtue into a vice.

Son of my mother. Note, why Aaron mentions his mother not his father. Fatherly relation is one of awe, that of mother is one of pure affection. Here Aaron wanted to appeal to the affection of Moses, hence he mentioned his mother. Note also, that in prayers the appropriateness of the form of address should be observed. When praying to God for mercy, one should not, of course, address Him as "the jealous God" or "the Master of retribution." Similarly when one prays to God to overthrow one's enemies, one must not envoke Him as "the All-Forgiving" "The Compassionate."

The Ahmadiyya Movement and the British Government.

We have more than once referred to the opposition which the members of the Ahmadiyya Movement have to face at the hands of the non-Ahmadee Mussalmans. This opposition on the part of the non-Ahmadees is not confined to the Punjab, the cradle of the Ahmadiyya Movement, but makes its appearance wherever the Ahmadiyya movement begins to make its conquests. We are sometimes asked why the non-Ahmadee population bears such a malice and grudge towards the Ahmadees. Our reply to this question is that the enmity—which the non-Ahmadees bear towards the Ahmadiyya Movement is of the same nature as the enmity which the Jews bore towards Jesus and his followers, or the enmity which the Meccans bore towards the Holy Prophet of Arabia (may peace and the blessings of God be upon him) and his companions. All heavenly dispensations are hated by men of the world and the Ahmadiyya Movement could be no exception. Jesus and his poor disciples did nothing to deserve the bitter hatred which the Pharisees and the scribes entertained towards them. Nor did the Holy Prophet who made his appearance about Mecca about thirteen centuries and a half ago do any wrong to his idolatrous country men. But notwithstanding all this, these holy persons and their innocent followers were subjected to severe persecution. The object of this persecution was no other than to nip these heavenly movements in the bud. History has repeated itself in our times and the non-Ahmadees are doing all they can to check the progress of the new movement. Among the different forms in which their ill-will against the movement manifests itself, one is to prevent them from entering their mosques and another is to refuse them the use of their grave yards. But the British Government has

always come to the assistanee of the Ahmadees and protected them from the cruel treatment of their co-religionists.

The following letter from the Colonial Secretary, Hong-Kong, to the Chairman of the Boards of Trustees of the Mosque and Guardian of Mohamedan cemetery, a copy of which was sent to us by the said Secretary, will show that even the non-Ahmadees in foreign countries are not slow to display the same kind of hostility to the Ahmadiyya community as their brethren show in India, and that the British justice protects us against their in human treatment everywhere. From the letter it appears that the Trustees of the Mosque and Cemetery at Hongking tried to obtain the sanction of the British authorities there for their persecution of Ahmadees, but British authorities, as was to be expected refused to grant the sanction asked for. The letter runs as follows:

COLONIAL SECRETARY'S OFFICE,
Hongkong, 3rd December, 1912.

SIR,

Referring to your letter of the 3rd July last, I am directed to state that this Government has been in communication with the Government of India regarding the Ahmadiyya sect.

3. While this Government is anxious to refrain as far as possible from any interference with the Muhammedan religion and beliefs, it cannot accept the contention put forward by you on behalf of the Mussulman Community that it has no *locus standi* in a matter such as the one under discussion. His Excellency the Governor hopes that, so long as the Ahmadis conduct themseles in a discreet and proper manner, your community will see its way to accord to them such facilities for the use of the Mosque as are accorded in India, and will permit them to use the Cemetery.

I am, etc.,
(Sd.) A. M. THOMSON,
Colonial Secretary.

Mr. I. P. MADAR,
Chairman.
Board of Trustees of the Mosque
and Guardians of the Mahommedan Cemetery.

The Ahmadiyya Mission News.

QADIAN.

The month of Fasting being just over, it may interest the reader to know something of the life at Qadian during this month. The faithful passed most of their time in reading and pondering over the beautiful verses of the Holy Quran. Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Second Successor of the Promised Messiah, delivered, as usual, his daily lecture on the text of the Holy Book of Islam in the afternoon to men and in the morning to ladies. The greater part of the night was passed in prayer and recitation of the Holy Quran. Both in the early part of the night and in the small hours of the morning, those who knew the Holy Quran by heart recited it while standing in prayer, while the faithful stood listening behind them and followed them in prayers. These services, like other public services of the Muslims, were held in the mosques. In addition to these prayers, the faithful also prayed to their Lord privately in the latter part of the night. This night prayer is called *Tahajjud*, which is performed all the year round by many a devout Muslim and is offered with greater regularity in the month of Ramazan, this being the month particularly set apart for fasting during the day and praying during the night. In these prayers, the Muslims celebrate the praises of their Lord, pray for His mercy and forgiveness, lay before Him all their petitions, both temporal and spiritual, individual and communial, and ask for divine assistance and help. The Ahmadees, besides praying in the language of the Holy Quran and in the words of the Holy Prophet (may peace and blessings of God be upon him) also cry to their Lord and ask for His blessings in their own tongue.

ENGLAND.

We have great pleasure in announcing the conversion to Islam of Mr. H. M. Evans of Portsmouth. He has been initiated into the Ahmadiyya Movement, and the Holy Leader of the

Movement has given him the Muslim name of Muhammad Yunas. We pray Allah to bestow on him perseverance, increase of faith and spiritual light. Amen!

A British Ahmadi lady, writing about our new brother, says:—

"I have known Mr. Evans for a long time, and known him to be a thoroughly upright, sincere and clear living man. He never loses a single opportunity to speak of Islam and has succeeded in interesting a large number of people. I earnestly and humbly beg your prayers and the prayers of the faithful for him."

It will interest the reader to know how Mr. Evans was converted to Islam. Mr. Evans prayed to the Lord of Universe for guidance, and his prayers having been heard, he saw an Indian Moslem in a vision, who told him that another Indian Moslem who had God's hand with him, would come to Southsea and teach him Islam. The vision was fulfilled. Mr. Fateh Muhammad Sayal paid a visit to Southsea and delivered lectures there. Mr. Evans attended the lectures and learned the truth of Islam from the Ahmadi preacher. Being thus convinced of the truth of Islam, he now openly declares his conversion for which we offer our humble thanks to God.

MAURITIUS.

The Secretary of the Anjuman-i-Ahmadiyya, Rose-Hill, writes in his last report:—

"On the 19th of May our new Governor landed. Maulvi Ghulam Muhammad, Messrs. M. A. Rahim, H. A. Monaff Hussain Kiamdi, Hussain Shakir Orjoune and myself went to read an address to His Excellency, which is published in a paper and runs thus:—

"We, Members of the Anjuman Ahmadiyya respectfully and obediently offer Your Excellency a most cordial welcome and sincerest wishes for Your Excellency's happiness during Your Excellency's stay in the Island. It is our bounden and religious

duty to be loyal to our reigning Sovereign and to his representative.

"The Promised Messiah, Ahmad of Qadian, has given us express orders to be grateful to the British Throne and never to raise sword against it. Had there not been the British Government to protect us, the Ahmadiyya Movement would have been nipped in the bud. We, the Ahmadis, accept as our temporal Caliph, His Imperial Majesty King George the Fifth, the Emperor of India; and our religious Caliph is Mahmud-Ahmad of Qadian, Second Successor of the Messenger and Messiah of the latter days (on whom be peace).

"We are therefore in duty bound to uphold the cause of the benign British government through thick and thin. We pray to Allah that He may grant to our Emperor of India a speedy and decisive victory over his enemies and pour His blessings upon him and upon Your Excellency. We again greet Your Excellency with our heartfelt welcome. May Allah confer upon Your Excellency success, health and a splendid career."

After the presentation of the address, the Secretary received the following communication from the Private Secretary to His Excellency the Governor of Mauritius.

"I am directed by His Excellency the Governor to inform you that he accepts with much pleasure the casket which you were good enough to send him in connection with the loyal address presented by the Ahmadiyya Society."

Mr. Noorooyah has also the following piece of very welcome news to communicate :—

"A Christian family has had good and clear explanation of Islam, and the principal member who works in the Railway Department accepts Islam and Ahmadiyyat. Allah be praised! I have also addressed 2 copies of lectures delivered by our able missionary, one to His Excellency and the other to another Government official. The booklet has roused the interest of the latter in Islam and he is making further serious enquiries."

On the sad death of Lord Kitchener, our missionary, H. Maulvi Ghulam Muhammad, B.A., President of the Anjuman Ahmadiya, Mauritius, Rose-Hill sent the following letter of condolence to His Excellency the Governor of Mauritius :—

Your Excellency would kindly oblige me by allowing me to give expression to my heartfelt sorrow caused by the untimely death of Lord Kitchener, the greatest soldier of the age. His whole life was a noble one. He lived for his country and died for his country. His death is, no doubt, a great loss to the Empire. May Allah retrieve this loss by a splendid and decisive victory of the Allies over the Germans. It is God and God alone that can bring a speedy victory for the British. We, the Ahmadis, constantly pray for the victory of our Emperor. When I read the telegram announcing this great tragedy, my heart was deeply touched, because I had the honour to know His Lordship personally. He was the Commander-in-Chief of India for several years. When I was preparing for the Degree Examination at the M. A. O. College, Aligarh, he paid a visit to that Institution and delivered an address in the Strachey Hall. I well remember the gist of his speech. He asked the students to be always loyal to the British Throne after the early traditions of the true Muslims and be true to the Alma Mater. His figure was an imposing one. He saw us also in our rooms in the Boarding House. He was the man who sacrificed his all in the cause of his own country. He was born for it. He lived for it. He fought for it. And at last he died for it. Though physically dead, yet his name will never die. I regret his death greatly as every true British subject should do. He was a model of true patriotism. Your Excellency will lay the whole Ahmadiyya community, here, as well as elsewhere, in the world—it being a world-wide movement—under a heavy obligation by conveying the sympathy of the whole Ahmadiyya Community to His Imperial Majesty, the Emperor of India, King George V.

"I conclude this letter with a sincere prayer for the victory of the Allies."

The above letter was graciously acknowledged by His Excellency the Governor of Muaritius.

It may also be added here that on the occasion of the death of Field-Marshal the Right Honourable the Earl Kitchener of Khartoum, a telegram was sent to His Excellency the Viceroy of India by His Holiness Mirza Bashir-ud-Din Mahmud Ahmad, expressing sorrow at the irreparable loss the British nation had suffered on account of the tragic end of the foremost soldier of the British Empire.

CEYLON.

The activities of the Anjuman Ahmadiyya, Ceylon, may be judged from the following quotations from a Colombo daily :—

"CEYLON AHMADIYYA ASSOCIATION.

"A meeting of this Association was held on the 22nd inst. with Mr. T. K. Lye (Vice-President) in the chair. Some important business was transacted, including the decision to print and publish an interesting article in Tamil on the Ahmadiyya Movement by the late Mr. I. L. M. Abdul Aziz, President, Moorish Union, together with his important letter to the late Holy Messiah-Mahdi Ahmad of Qadian, pledging himself as a sincere disciple of his and seeking blessings from him. Mr. C. H. Mantara produced the original of this letter and Mr. B. W. Lye remarked at length on the important contents of the letter.

"Resolved that the first anniversary of the Anjuman be celebrated next month."

We learn from letters from Ceylon that the Editor of the 'Islam Mittram' who made himself conspicuous by his foul attacks on Ahmad the Promised one and his followers has been punished by the Government for slandering certain respectable ladies. This reminds us of one of the words of God revealed to Ahmad, which says :—

انی مهین من اراد اهانتک

"I shall bring to disgrace every one who intends to disgrace thee."

Our esteemed brother, Mr. Mhd. B. W. Lye, Joint Secretary to Anjuman Ahmadiyyah, Slave Island, says in his last letter :—

"Our main effort is now directed towards increasing the number of our converts, and this we know is Allah's work. We are only preaching and spreading the truth determinedly whilst all the so-called Moslems are taunting us. Our sympathisers on the other hand are numerous. They will all flock to our standard without fear when we have an able, gifted Missionary living and working in our midst . . . . A party of Moorish young men is also working for us. They have been awakened to a sense of duty by perusing the letter of the late Moorish leader (Mr. I. L. M. Abdul Aziz) to the Promised Messiah, on whom be peace."

AMERICA.

Our respected friend, Muhammad Alexander Russell Webb, sends us a cutting from an American newspaper, from which it appears that the Christians of America propose to start a modern Christian crusade against Muhammadans, more sweeping than the crusades of the middle ages ; and the World's Sunday School Association have elaborated new plans for 'a Moslem Childhood Survey, their chief aim being 'to capture the Muhammadan world by capturing the childhood.' Remarking on this new project of Evangelical activities, Mr. Webb writes :—

"It seems to me that to poison the receptive minds of young children in an effort to win them away from the true faith and induce them to believe in a religion like Christianity is a most contemptible proceeding. Christianity is rapidly losing its adult following, and its adherents in this country hope to ultimately increase its ranks by filling the minds of children with its doctrines."

Miss Ethel Black Kealing, the able authoress of 'Desra of the Egyptians' sends us a long article on Islam and its Holy Prophet, in which she, with the zeal of a Moslem, applauds the Holy Quran and praises the Holy Prophet the Praised One, and says 'I am very happy to write you that I am fortunate enough to own a copy of the Teachings of Islam, and I find it an inspiration filled with good and beautiful and rich gems.'

NEW ZEALAND.

Miss Florence Harnett, a Spiritualist seeker after truth, and a soul interested in Ahmad's teachings writes the following lines in her last letter :—

"The Review of Religions has been eagerly read." I feel sure that the results will bear good fruit, being exactly what the spiritualist at heart knows to be the truth. In fact it seems to me, the Islamic Faith must be the *Parent Tree,* and Spiritualism a small branch so far as my investigations go."

NIGERIA.

Our Nigerian friends, who have begun to evince a keen interest in Ahmad's claims ask us to send them a Missionary, and in reply to a letter that bore the life-giving Message of Ahmad, one of these gentlemen says :—

"I, as well as my friends, were very much pleased with the contents of your letter. It is no exaggeration to say I was never happier in my life. Our united and sincere prayer is, 'May it please Allah to let us see the day when so great and good a hope as the establishment of an Ahmadiyyah Mission in Nigeria—will become realized. Amen.'"

MALABAR.

The President of the Ahmadiyya Anjuman Cannanore, reports, "I beg to report in the first place that our benign Government has been pleased to grant us an additional gift of a small portion of land to cover the deficiency of the plot already

given to our community for the purpose of our Mosque, burial ground, etc."

BENGAL.

Among the large number of converts from different parts of India, is Moulvie Abdul Jabbar of Gaffargaon, Dist. Mymen Singh, Bengal. He is a well known Bengali writer, and among the books from his pen are :—History of Mecca, History of Medina, History of Jerusalem, Life of the Prophet of Islam and Life of Hazrat Rabia.

MISCELLANEOUS.

Every Ahmadi is a Missionary, so he never miss an opportunity to deliver the message of Ahmad to those with whom he comes in contact. Mr. Fazal Din from Compalla, Mr. Ahmad Hassan from Mombasa (East Africa), Mr. Muhammad Hussain from Bushire, Persia, and Mr. Abdullah from France send encouraging reports.

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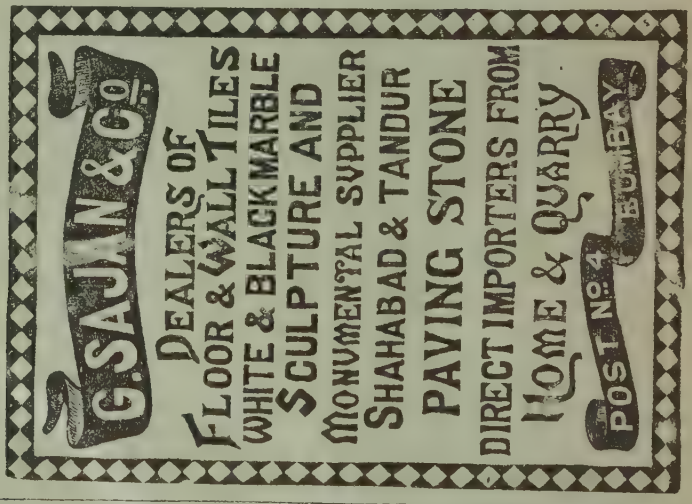

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بسم الله الرحمن الرحيم
نحمده و نصلي على رسوله الكريم

The Knell of Christianity.

Why wonder if even as the Messiah I have come,
Since even in the breeze there is news of his advent.
In the heaven there is a commotion to summon minds to truth,
And angels are descending on the souls that are pure.
The minds of the savants of Europe are turning this way,
The pulses of those once dead have again begun to beat.
The wise ones have already bade farewell to Trinity,
And are offering their life-devotions to the will of Divine Unity.
Wherever one turns in every land idolatry is on the wane,
Man-worship finds nowhere any respect or weight.
Even from the sky the wind is blowing singing "God is One."
The mind would fain confess prattle how-much-soever the tongue.

(Translated from the *Barahim Ahmadiyya*, Part V.)

The above lines from the pen of the Promised Messiah have more than once found their corroboration in the writings of European writers. The leading article in 'the Pioneer' of Allahabad in its issue of the 24th was a very appropriate illustration and we reproduce the same, hoping our readers will find it both instructive and interesting.

RELIGION AND LIFE.

"IT is nothing new for the Church and the World to exhibit a reciprocal and simultaneous desire to achieve one another's reformation. The most continuous interest of mediæval

history is the mutual criticism of Papacy and Empire, giving recurrent proofs of its sincerity by an endeavour to achieve by force whatever might seem to be beyond the bounds of persuasion. We are in the presence of a familiar story, therefore, when *we see the Church of England organising a National Mission of Repentance and Hope while English newspapers encourage their readers in the discussion of "What is Wrong with the Churches?"* There is at once more energy and more diffidence on the ecclesiastical than on the lay side of this "mutual improvement" intercourse. Those secular critics who are drawn into the controversy participate in it with a gesture of being ill able to spare the time from more important occupations, but there is little vagueness or indecision about the judgments which they condescend to express. *The sum of their opinions appears to be that what the Church requires is new lock, stock and barrel—altered creeds, revised services, fresh conceptions and a different type of clergy. These sweeping and superficial prescriptions* can scarcely be of much immediate service to the practical Church Reformer, but they *have their value, of course, in revealing the estrangement that has grown up between the official agencies of religion and certain sections of the nation. And, to say truth, there seems to be no lack of knowledge among thoughtful Churchmen as to this unfortunate state of affairs.* The current number of that representative organ, the "Guardian," is mainly filled with various contemplations of the handicaps under which the Church labours in the prosecution of the National Mission to which it is committed. *The leading articles, the correspondence columns and the reported sermons of eminent preachers are all obsessed by a consciousness of very doubtful equipment for the production of a spiritual revival in the community of which the Church of England holds the "cure."* If humility be one of the qualifications of religious leadership, there is at least encouraging evidence that a not inconsiderable leaven of that quality is working in the Anglicanism of to-day.

The failure of contact between the Church and the nation appears to be most generally recognised in two particular directions. There has been estrangement to some extent (1) from the intellectual forces of the country upon the one hand, and (2) from its industrial masses upon the other. It would be quite profitless to discuss how far these alienations may arise from definite standards of belief. Humanity is at bottom controlled more by sympathies than by syllogisms, and the relations between a Church and its environment will always depend less upon its abstract doctrines than upon the spirit in which they are taught and upon the temperament with which it looks out upon the landscape of life and of society. In its attitude towards the intellectual world the Church has, in the past, suffered most perhaps from a timid recoil from the energies of the exploring and speculative spirit. In an evil hour some of its leaders became infected with nervousness at the developments of science and the possibilities of their conflict with sacred history. They thus placed themselves at variance with one of the most vital impulses of their age, which is the zest attending the exploration of Nature and the enlargement of all the imaginative concepts hinging upon material knowledge Their attitude was they did not know and were afraid to know, and it is hardly surprising that it should have cut them off from the mind of their age and from the sympathy of its pioneers. This aversion robbed the Church of an immeasurable reinforcement to the sense of reverence—that which comes from contact with the stupendous dimensions of time and space, the immeasurable convolutions of life and the majestic and infinite dominion of Law, which inspire the imagination of the scientist while they confessedly baffle anything like exhaustive computation. There is no greater fallacy than the assumption that science is the begetter of a narrow and self-confident materialism. It contains sources of nutrition for religious feeling which should have been invaluable to ecclesiastical polity. Their rejection has, it is declared, grievously narrowed the area from which the clergy are

recruited. The "Guardian," therefore, pleads editorially, and almost pathetically, for the admission of some gust of fresh air into the theological colleges. "Beyond their theological training could they not encourage observation in other departments of human knowledge and everyday activity, in other departments of God's creation, that no book in this wonderful world should be sealed to their students?"

It is now being pointed out that the relations existing between the Church and what is termed Thought are paralleled by its divorce from the confidence of Labour. "Whatever the reason is," says the Bishop of London, "we have to admit that we have no influence with the world of Labour to-day." This carries all the more significance because there is every token of the "world of Labour" becoming co-extensive with the entire dimensions of British life and of an altogether new solidarity arising out of the fact that every reserve of national energy 'will be required to repair the ravages of war.' If society is to be knit together in a pervasive fellowship of effort it will fare hardly with any Church that has lost touch with the mind of the producer and can claim no allegiance from the most typical exponents of human activity. Upon this point, that veteran clergyman and writer, Mr. Baring Gould, makes a proposal which at any rate reveals a deep sense of emergency. "It would prove of incalculable advantage and enormously increase the influence of the clergy among the working classes—and that is the more important as they are and will be more and more our governing classes—if the Bishops were to insist on all candidates for Holy Orders spending a year as factory hands, common miners or labourers on a farm, or as trawlers in fishing-smacks. This discipline would not impair their gentlemanly feeling, nor extinguish their culture; but it would give them a thousand points of contact with such of their fellow-men as they had not previously associated with, and it would enable them thoroughly to understand their minds and feelings and to sympathise with

their needs and their ambitions." We need scarcely recall the anticipation of this advice when Ruskin urged that the clergy, instead of living with the rich and preaching to the poor, should live with the poor and preach to the rich. Its reproduction after half-a-century is a compliment which ought to solace the ghost of any sage."

The points we recommend our readers to note are :—

(1) The admission of the failure of Christianity both by the Church and the City, and the confession of the need for reform.

(2) The magnitude of the reform felt to be needed.

(3) The nature of the remedies suggested.

As regards the admission of failure, what we wish our readers to note, is its universality. According to the learned writer of the article, the estrangement between the Church and the peoples' lives is specially prominent in the case of the learned section of the community and of the industrial section. These two sections, as is well known, form the backbone of the English nation. They are the thinkers and the actors, the inventors and the operatives. The rest of no consequence. It is a very hopeful sign, and shows how much of life there is still in the nation, that both of these important sections feel a desire for reform. In nations dead or decaying the attitude would be one of self-satisfied indifferentism or dull apathy. Surely the last chapter of the nation's history remains still to be written, and not in vain did the latest prophet of the world foretell that the future field of Islam lies in the West.

The need of reform being admitted, what is the nature and magnitude of the reform which will meet the case ? The Church, still full of faith in the efficacy of its principles, has to find fault with its present equipment. It believes that "a few gusts of fresh air into their theological colleges," and a little practical experience of the industrial life of the country among the clergy will ensure its success. The laity however

are more outspoken. They are of opinion that "the Church requires a new lock, stock and barrel—altered creeds, revised services, fresh conceptions, and a different type of clergy." Here is a case in which people outside may be expected to see more than those behind the scenes. The self-complacent doctor may extol the praise of his system, but the patient knows better how the creeds fail to serve as guide for his conduct, how the services bring no inward peace, how the conceptions find no echo in his intellect and higher emotions, and how the professional clergy fail properly to appreciate the difficulties of his case. It is the cry of nature's man against the old tyranny of unmeaning dogmas, hypocritical formalities, accepted opinions and vested interests. Let creeds be simple and understandable, services natural and unostentatius, conceptions in harmony with reason and natural feelings, and the priest a man from the rank, such is his demand. And where is the system that can fulfil his wishes but Islam.

The church is recommended to join hands with the intellectual forces of the country. Let us consider if such an amity is possible. It is, of course, a fallacy to assume that science is the begetter of a narrow and self-confident materialism. It certainly contains sources of nutrition for the religious feeling. But religion and the church may not be synonymous. True religion would welcome experiment, observation and reasoning. The church would dub them as irreverence and hide itself behind the screen of faith. The intellect may take note of the emotions, but would proceed to study them through a process of comparison. The church would claim exclusive treatment and refuse comparison with experiences outside. The church would believe in a trinity. The intellect demands other examples of such a phenomenon. The church believes in a person divine and human at the same time. The intellect fails to find another case of such a dual personality. The church believes in redemption through the blood of Christ. The intellect finds it contrary to experience and repugnant to

the human sense of justice and charity. Is it then possible for the church and the intellect to unite? The writer of the article is conscious of the difficulty and has tried to pass over the same with a specious argument. "Humanity," he says, "is at bottom controlled more by sympathies than by syllogisms." In other words, mankind are fools at bottom, all their higher institutions are the result of passing moods, and not the staid conclusions of a reasoned mind. Very appropriate opinion for a follower of the church, but unworthy of a people that have produced Bacon, Newton and Darwin. Islam does not require such a debasement of humanity. It recognises mankind to be noble by nature, and invites them to a yet higher destiny. It does not hold out the beggarly promise of salvation from ills, but guides them to the actively happier and nobler existence which is the end of their being.

Our Translation Reviewed in the Moslem World.

(By the late Qazi Abdul Haq.)

The April number of the *Moslem World* contains a review of our English Translation of the Holy Quran from the pen of a learned contributor. We welcome it specially because it comes from an Arabic speaking land and the reviewer seems to possess a knowledge of that sacred tongue by direct personal contact with Egyptian people. The following is the full text of the review :—

THE KORAN ACCORDING TO AHMAD.

In the July number of *The Moslem World* last year there appeared an article by the Editor on "Translations of the Koran." In the course of it he mentioned a forthcoming translation into English by the "Anjuman-i-Taraqqi Islam ' at Qadian (in the Punjab), of which specimen pages had at the time of writing just appeared from the Addison Press, Madras. Before the close of the year the first of thirty parts was published, but we shall still have to wait a considerable time before the whole work is in our hands, as the Editors cannot promise more than two or three parts a year. We cannot complain if the whole publication is spread over as long a period as ten years, as any student of the Koran knows what a severe task is involved, and moreover the present work includes a full textual Commentary, of which more anon. What we are, however, impatient to see is " an ample Introduction to the Holy Quran, which will be comprehensive exposition of such important matters as require a detailed and lengthy discussion. and cannot, therefore, find room in the notes appended to the Translation." Judging from the tone of the notes before us that should prove excellent reading, as the school represented is that of intelligent liberalism. Before passing on, let us here say that the volume is excellently printed and arranged, there

being five horizontal columns, giving the Arabic text, a transliteration in English characters, the translation, explanatory notes, and a running note on the arrangement of the verses.

The need for the Translation is stated to be that previous English translations "have been done either by those who were swayed by nothing but religious prejudice . . . or by those who had no acquaintance worth the name with the Holy Quran and the Arabic language." Under which category, we may ask in passing, are we to place the earlier version by Moslems referred to by Dr. Zwemer in the article mentioned above? It is more important, however, to point out that our orthodox Moslem friends of el-Azhar would not be slow to cast back the first of these reproaches at this new attempt. For on the title page we read, "Published, under the auspices of Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, the Second Successor of the Promised Messiah, by Anjuman-i-Taraqqi Islam, Qadian, Punjab, India." In other words it is the production of the Ahmadiyya sect, whose primary tenet over and above the recognised dogmas of Islam, is a belief in the Mahdi who is to wage a spiritual *jihad* not with force of arms but by peaceful means against the unfaithful. The Mahdi himself must be considered an incarnation both of Jesus and Muhammed, but not in the sense that he is merely a re-embodiment, but in the same sense in which John the Baptist was Elijah—*i.e.*, coming in the spirit and power of his predecessor. This Mahdi was Mirza Ghulam Admad of Qadian, who proclaimed himself as Mahdi in 1880, won over a large following, chiefly in the Punjab, died in 1900, and was succeeded by his son, whose name is on the title-page of our Translation.

Another distinctive belief of the sect is that Jesus did not die on the Cross, but only swooned, and so revived again, migrated to Kashmir, preached there and died at the age of one hundred and twenty years. His tomb at Srinagar is still known, but is mistaken for that of a prophet called Yuz Asaf.

As we should expect, allusions to the Promised One, the Mahdi, are not infrequent in the notes. Thus in Surah ii. 3, we

read that *al-akhirah* denotes not only the Doomsday which is to come, but all revelation that is to follow.* From this verse then, taken in conjunction with lxii. 2 : " It is He who hath sent to the illiterate people a Prophet from among themselves . . . and similarly that Prophet will read over His signs to another people who are yet to join them," the conclusion is drawn that two advents of the Holy Prophet are spoken of. The second, taken in the sense mentioned above, is fulfilled in Mirza Ghulam Ahmad.

The modernist spirit throughout is shown by the total ignoring of the official Moslem Commentaries with the innumerable explanatory tales and legends so many of which are only repeated by al-Baidawi and the rest, but which only raise the ire of these editors. Further, a rational explanation is sought for, where possible, of miraculous occurrences, such as the drowning of Pharoah's army (Surah ii. 67), and the flow of water from the rock when Moses struck it (ii. 57). The uplifting of the mountain over the Israelite (ii. 60) means nothing more than that God assembled the people at the foot of the hill ; the metamorphosis of transgressors into apes (ii. 61) is only metaphorical ; and so forth. Fatalistic ideas are strenuously negated.

The position maintained towards earlier revelations is made clear in several passages. It is briefly that the Koran never enjoins absolute adherence to the Bible, as is often contended. What it does is to testify that there *were* genuine revelations in times past, which contained much truth, in particular pointing forward to the Great Prophet who was to come, but that for practical purposes they are abrogated just as Christians regard the Levitical law as abrogated. This is based on general arguments, and supported by an interesting, but fallacious, point of scholarship. There is a much quoted saying in the Koran : " Believe in what I have sent down

* Verses of the Koran are quoted by the numbers familiar to most English readers ; they are differently divided by the editors of the new translation.

confirming your Scriptures." Attention is called to the fact that the participle *musaddiq* is here made transitive by the help of the preposition *lam*, not, as usually by itself or the preposition *bi*. And a distinction is drawn accordingly. In either of the latter cases the verb means *to hold true;* in the former to *verify*, in the sense of fulfilling. In point of fact it is quite regular for the participle of any transitive verb to govern by the help of *lam*, so that the argument falls to the ground. We only mention it to illustrate the thoroughness of the linguistic investigation throughout, which, it should be said, is usually happier in its result.

To sum up, the Holy Quran does not undertake to confirm the validitiy of the teachings embodied in the old scriptures as they are before us to-day, but it alludes to the fact that all the scriptures of old contain prophecies regarding the advent of a Prophet, and by bringing these prophecies to fulfilment in the person of the Holy Founder of Islam, the Holy Quran has confirmed the divine origin of the Scriptures."

With regard to the actual translation, we will take two intances only of verses where the earlier English versions are criticised and corrected.

Surah ii. 5 says, according to Sale: "As for the unbelievers it will be equal to them whether thou admonish them, or do not admonish them: they will not believe." So in substance Palmer and Rodwell. The new version renders: "Verily those who have disbelieved—while it is alike to them whether thou warn them or warn them not—will not believe," "while" apparently meaning "so long as." This sounds somewhat tautologous, and moreover is not so easily extracted from the Arabic as the old rendering; and we may fairly say that the charge of tendential bias may well be thrown back upon the new.

The second instance is from ii 108. Speaking of those who keep back others from the temples of God, it is said: —

These men cannot enter therein, but with fear' (Sale). The

corrected version is: 'It was not proper for such men to enter except with fear,' which is possible rendering and makes excellent sense.

In connection with this passage it may be noted that preventing men from worshipping in any temple of God, whether belonging to their own faith or another, is branded with pulling down such places as an 'outrage' and 'atrocity' The Christian church, the Jewish synagogue, the Hindu temple, and the Parsi fane, are all closed against all worshippers except those to whom the places of worship belong . . .The Holy Quran prohibits such narrow-minded and unjust acts.' This may be liberalism, but it is, to say the least, a little astonishing to any one who has lived in a Moslem country!

There are innumerable other points of interest, and it is tempting to dwell on the modernist divergences from the crystallised dogmatics of the old-fashioned Moslem orthodoxy. But what it behoves us most of all to notice is that all this is part of an active propaganda. We quote again from the preface "It is under the direction of His Holiness the Second Successor of the Promised Messiah, that Anjuman-i-Taraqqi Islam, is carrying on the work of the propagation of Islam besides the important work of the English (and also an Urdu translation of the Holy Quran) with exhaustive comments, the Anjuman is carrying on the work of the progagation of Islam through missionaries who are working not only in the different parts of India, but also in foreign countries, such as England, Mauritius, Syria, etc. More missionaries may in the near future be sent to Ceylon, Java, Japan, and other countries. This propaganda is made attractive by smoothing down the roughness and cutting out the superstitions of the Islam we are accustomed to, so as to present the result as a kindly religion of the brotherhood of all man. How far the numbers of converts claimed from England and elsewhere are accurate we cannot asy. We may be inclined to question them, and still more the value of such conversions. But in any case we have before us a phase of Islam which is active and progressive, and free of the trammels against which

Christian polemic is usually directed. Whether or not, then, this sect is destined to grow to any considerable extent, a study of its literature will unquestionably help us to arrive at a clearer estimate of the ultimate, essential issue at stake between Christianity and Islam.

R. F McNeile.

We would have liked to reproduce the review without any sorts of comment, but some points raised call for an explanation from us. Our statement that the previous English translations have been done either by those who were swayed by nothing but religious prejudice . . . . . or by those who had no acquaintance worth the name with the Holy Quran and the Arabic language has elicited a question from our reviewer. "Under which category, we may ask in passing, are we to place the earlier versions by Moslems referred to by Dr. Zwemmer in the article mentioned above?" In reply to the question we write to state that in the first place those translators themselves do not pretend to be Arabic scholars. Secondly, on careful reading, it will not be hard to see that they have not been able to adhere to the principles that govern literary research, linguistic investigation, and philological accuracy at which we have had the privilege to take so great pains. To do away with this kind of misgivings, we had looked ahead and clearly explained the procedure we had adopted in the execution of this holy work. The procedure as set forth in the foreword affords an easy solution of the question raised by our reviewer. We said, "We have not based the translation and notes, and in fact every other matter connected therewith, on current stories and popular tales; but on the other hand, our procedure has been to base the meaning of every word just on the corroborative testimony of the Holy Quran, and secondly on the context. The same golden rule has been observed in the preparation of notes. Every note first derives its authority from the spirit and tenor of the Holy Quran as expressed in various other places. Next to the Holy Quran precedence is given to the information forthcoming from the authentic sayings of the Holy Prophet

(may peace and the blessings of God be upon him). After the evidence of the Holy Quran itself and that of the Traditions resort has been made to the standard dictionaries of the Arabic language. Last of all recourse has been taken to the evidence of history which was necessary for the explanation of such verses as referred to some well-known historical events. We have carefully avoided all those useless tales and unfounded stories which have grievously misled many a translator. Such foolish stories may find room in the folklore, but it will be decided injustice to thrust them upon the Holy Quran, because far from disclosing the truth, they give rise to childish nonsense and mental confusion. So we have taken scrupulous care to steer clear of all such unworthy stuff, and have based our translation and explanatory notes first on the Holy Quran itself, secondly on the authenticated sayings of the Holy Prophet (on whom be peace and the blessings of God), thirdly on reliable history. This process, we hope, will be great help towards a right understanding of the Holy Quran." Now it is for our reviewer to see and decide how far those translations have justified their existence in the light of these principles and a cursory glance will be enough for him to agree with us in declaring them all as so much below the mark. The same data will go to annul the force of his statement that our orthodox Moslem friends of Azhar would not be slow to cast back the first of these reproaches at this new attempt. We boldly challenge the El-Azhar University authorities to publish the result of their criticism if they have passed any on our translation. We are quite prepared to deal with all kinds of animadversions that may be hurled against our work from any quarter whatsoever.

As to our reviewer's statement of the Promised Messiah having died in 1900, and succeeded by his son, we beg to point out with all deference to his sincerity and rectitude that he has been awfully misinformed. The Promised Messiah died in 1908 and not in 1900 and his immediate successor was Maulvi

Hakim Nur-ud-Din. On the latter's death the choice fell on the Promised Messiah's eldest son than whom no wiser hand and holier mind could be found in the entire community.

Speaking about the tomb of Jesus at Srinagar our reviewer has ascribed a not very correct statement to us. He says, "His tomb at Srinagar is still known, but is mistaken for that of a prophet called Yuz Asaf." Our investigations lead to the conclusion that the Yus Asaf is only another name for Jesus. The learned writer would have been better advised if he had read our literature on the subject before writing on it. Again the reviewer seems to think that we have tried to explain away miraculous occurrences by seeking, wherever possible, for rational explanations of them. It is really regrettable to find that the able writer has failed to understand our conception of a miracle. On page 42 of the Translation, while speaking of Moses striking the sea with his rod, the editors remark that " inorder to understand the true import of this incident it should be kept in view that according to the Holy Quran a miracle is purely the work of God, and that man has no hand in it. So the raising of the rod and striking the sea on the part of Moses was by way of a sign, having nothing whatever to do with the parting of the sea. What constitutes a miracle in the escape of the Israelites is that "God so arranged matters that they reached the seashore at the time of the ebb-tide, and just when Moses uplifted the rod, water began to recede ; but when the army of Pharoah began to cross the sea, they met with unusual obstacles, which generally retarded their progress and thus the tide flowed and they were drowned to a man."

With regard to the actual translation our reviewer singles out one instance for his adverse criticism : Sura ii, 5. Disagreeing with other translators we have rendered it : " Verily those who have disbelieved—while it is alike to them whether thou warn them or warn them not—will not believe." Commenting upon it he says : " This sounds somewhat tautologous and moreover is not so easily extracted from the Arabic as the old

rendering." We are unable to understand what our critic means by these words. If his objection is not the outcome of a tendential bias created by the concensus of opinions held by other translators, we hope he will see his way to point out how our rendering cannot be easily extracted from the Arabic original. We think our translation is as grammatical and natural as all others, the only difference being that ours conforms to the spirit of the Holy Quran whereas others run counter to it. We have rendered سواء عليهم as جملة هذا لهم which is perfectly easy and conformable to the context and not the least possible stretch on the original. If the reviewer had pointed out any grammatical defection in our construction, we would have gladly accepted the criticism, but mere assertion as given by him can serve us no useful purpose.

Again writing on our note on V. 108, Surah II, regarding the sanctity of the places of worship, he says: "This may be liberalism, but it is, to say the least of it, a little astonishing to anyone who has lived in a Moslem country." If Moslems are seen acting differently, it does not mean that it has effected a change in the prohibition emphasised by the Holy Quran. The Quranic behests may remain unchanged, whether anybody acts up to them or not. The Quranic message is clear on the subject and needs no external confirmation. If otherwise is seen among the Moslem anywhere, the only conclusion is that they have fallen away from the Holy Quran in their practices. *

Lastly we come to deal with the comments of our learned critic on our note on the words مصدقا لما معهم We held that the word *tasdiq* when used with the preposition *lam* meant *to verify* and when used with the preposition *ba* or by itself meant *to hold true*. The learned reviewer's comment on our note is as

* The writer died before finishing the article. The subsequent portion of the article is from another pen. *Ed. R. R.*

follows : " In point of fact it is quite regular for the participle of any transitive verb to govern by the help of *lam*, so that the argument falls to the ground." Before dealing with this comment, we wish to remind our learned reviewer, that while making this comment he failed to notice the fact, that the note on the special significance of the use of *lam* was not the only or the main thing we had to say regarding the verses, so that our views on this point being proved incorrect, it might establish the soundness of the Christian contention regarding Quranic confirmation of the older scriptures, which was the general subject of the note. Our main note on the verse was far other than the passage to which our learned reviewer has raised an objection. It occupied full three columns of the book, while the passage objected to was intended merely as one more subsidiary argument and occupied only half a column of the book. The subsidiary and subordinate nature of the passage is borne out by the words with which it opens :—" There is another interesting point worth noting in connection with the word مصدق (verifying) as used in the Holy Quran." From these words it is clear that the passage under reference was introduced merely as an additional confirmatory argument for the views expressed in the main note, which preceded it, and even supposing for the sake of argument that the opinion expressed in this passage is found to be unsound, still it can in no way affect the soundness of our interpretation of the verse, so long as our arguments in the main note have not been refuted. And we are prepared to say with perfect confidence that it is not in power of the whole Christian world to refute those argument ; and that is the reason why the eyes of our learned critic glanced off full three columns of the main note to alight upon half a column of a subsidiary note.

We now proceed to answer the particular point raised by our reviewer. He says, " In point of fact it is quite regular for the participle of any transitive verb to govern by the help of *lam*, so that the argument falls to the ground." Without

entering into a discussion regarding the correctness or incorrectness in the general or particular application of the rule, we wish to point out that even an assumption of the correctness of the rule can in no way affect the soundness of the meaning we have assigned to the verb, because it is one thing to state, as a general rule, that a certain preposition can in appropriately be used after a verb, and another to say whether a particular instance it has been so used. For example the preposition *lam* can be and is used in twenty-two different senses, but nevertheless it would not be correct to read all the twenty-two meanings in every passage where we come across the proposition. To arrive at the right sense of the passage, we ought to refer to the context and to the drift of the speaker. For instance one of the meanings in which *lam* may be used is حیز و ر but it is no wise possible for us to read it in that sense in the present verse, because it would make the whole sentence altogether unintelligible. The sense which the learned reviewer would assign to *lam* in the present verse is that of تقویت (intensification), which is the same as the lexicographers have called تاکید (emphasis), that is, it intensifies the operation of the verb. This meaning, however, does in no way detract from our exposition of the verse, because the point of our contention is that according to Arabic dictionaries, the preposition appropriate to the verb صدق is با, though the word may also be used in the transitive sense without any preposition. This point our learned reviewer has failed to controvert, and it can not be possibly controverted by any person whatsoever of the transitive use of the word صدق, since besides these two instances there is not a third mentioned as a general rule in any Arabic dictionary or book of syntax.

The question would then arise why did the Holy Quran in this particular case depart from the general rule and make use of a new preposition. Our learned reviewer's answer to the question is that the use of *lam* after the participle of a transitive verb was a common practice, which would justify its employment in this particular case, the meaning, however,

remaining the same as in the case of the use of the preposition *ba*. It is here that we disagree from him and contend that the word يصدق has been used nearly two dozen times in the various chapters of the Holy Quran, and has been accompanied by *lam* only in such instances where the reference is to things and persons which according to the Holy Quran have been the objects of prophecy of some previous books and prophets. For example we see that the word مصدق has been used with *lam* fifteen times in the Holy Quran and out of these at eleven places the reference is to the Holy Prophet and the Holy Quran, and at four places the reference is to Jesus and the Gospel. And it is well-known how the Holy Quran claims for itself the honour of being the Book promised in the older scriptures, and for the Holy Prophet the honour of being the prophet promised by the previous Divine messengers, s can be seen from the following verse—

و اذ اخذ الله ميثاق النبيين لما اتيتكم من كتاب و حكمة ثم جاءكم رسول مصدق لما معكم لتؤمنن به و لتنصرنه

meaning "When God took the covenant of the prophets that after the book and the wisdom which I have given you, if a prophet came to you verifying that which is with you, you shall surely believe in him and help him." It is clear from this verse that there was one prophet who was the common object of prophecy of all the previous prophets. And according to the Holy Quran it was the Holy Prophet of Arabia who was the object of all these prophecies and it is therefore that it reminds the peoples of this covenant. Similarly Jesus was another prophet who was the object of previous prophecies. And it is in reference to these two prophets and their books that wherever the Holy Quran uses the word مصدق the accompanying preposition is invariably *lam* and not *ba*.

Now if these were all we had to say on the subject, there still might have been felt some weakness in our argument. Some critic might have urged that because in all these places the word *musaddiq* had been used in connection with *lam*, it

did not necessarily follow that in these places the word carried the sense of *fufillling or verifying*, that, in his view, the preposition *lam* had been used simply because the word *musaddiq* was the participle of a transitive verb. This is also the view of our learned reviewer. Our answer to the objection is this: There are in the Holy Quran proofs which would refute the objection. For example in Sura, Al-Imran, verse 34, the word *musaddiq* has been used in reference to the prophet Yahya (John) but here the accompanying preposition is *ba*

فنا د ته ا لملا يكه و هو قا يم يصلى فى ا لمحرا ب ا ن ا لله يبشرک
بيحى مصد قا بكلمة من ا لله و سيد ا و حصو را و نبيا من ا لصا لحين

meaning: "The angels shouted to Zakeria while he was praying in the *mehrab* and said "God gives thee glad tidings of Yahya (John), who will be the corroboration of a sign of God, and will be a leader, a shunner of abominations and one among the pure ones and a *nabi*." In this verse the word مصدق has been used, but the accompanying preposition is *ba*, and here by تصديق (corroboration) is meant *holding true* or *corroborating the truth*, and not *fulfilling* or *verifying the truth*, because the words كلمة من الله refer to Jesus, and Yahya (John) was charged with the work of reformation before Jesus, who in his early life was one among his disciples, and accordingly it can not possibly be said that Yahya (John) was the fulfiller of the prophecy of Jesus. Here therefore only one meaning is possible, viz., that Yahya (John) was the corroborator of the truth of Jesus.

It will now be seen that the Holy Quran has used both the prepositions *lam* and *ba* in connection with the word *musaddiq*. *Ba* has been used only in such places, where the corroboration can signify nothing else but *holding true*; and *lam* in places where the corroborator followed the thing or person corroborated and the latter had preceded and made prophecy regarding the former. Such being the case, how can we, for the sake of a general rule, overlook the distinction which the Holy Quran has observed in the use of these two prepositions?

We may recognise the soundness of the rule cited by the learned reviewer, but at the same time the rule could have been applied to the present instance only in case the Holy Quran had made discrimination in the use of the two prepositions. But since the Holy Quran happens to have used both the prepositions *lam* and *ba* in connection with the word *musaddiq*, and has used *ba* on occasions where no other meaning save that of *holding true* can possibly be attached, and *lam* on occasions where there is invariably the mention of some promised prophet or some promised book, does not the conclusion naturally follow that in those places where *lam* has been used, the meaning to be attached, is not that of *holding true* but that of *fulfilling* or *verifying* in one's person the truth of a previous prophecy? Otherwise, how are we to account for the fact that out of the sixteen places where the word *musaddiq* has been used, in as many as fifteen places where the mention is about the promised prophets and the promised books, the preposition used is *lam*, and why in the one solitary instance where the mention is about the corroboration of Jesus by Yahya (John) and where the meaning of *fulfilling* or *verifying* can by no possible means be attached—because the fulfiller or verifyer of a prophecy follows, but never preceded the author of the prophecy, whereas in this case Yahya (John) came before Jesus,—why in this solitary instance it is the preposition *ba* that has been used; why the same preposition has not been used in some of the other fifteen places; and why since the rule cited by our critic is applicable to the sixteenth case in common with the other fifteen, the preposition *lam* has not been used also in that case; and this was natural, if it is a fact that the use of *lam* in the fifteen other places was in accordance with the rule pointed out by our critic, because its use in the other fifteen cases would show that the Holy Quran was more accustomed to the use of this preposition? But when we find that a change in the sense is accompanied by a change in the preposition, the conclusion necessarily follows that it is not at random that the speaker makes the

change, but that he has a definite purpose in the same. And since wherevert he preposition *ba* is used, we know for certain that the only possible meaning is that of *holding true*, it follows that in those places where *lam* has been used, we must find some meaning other than that of *holding true*. Moreover, when we find that the Holy Quran and the Holy Prophet have explicitly denounced many of the matters contained in the Bible and further that wherever the preposition *lam* is used there the mention is about some promised prophet or some promised Book, the only way left open to us is to conclude that at such places the meaning of *musaddiq* is to *fulfil* or *to verify the truth* of the prophecies.

In short, though we may accept the soundness of the rule cited by our critic, still we are unable to recognise the application of the same in the verses under discussion, because the book which is the subject matter of the controversy itself disproves any such application, and shows that the use of *lam* in place of *ba* is meant not merely to intensify the transitive sense of *musaddiq* but to make a real distinction in its meaning.

Apart from these arguments, it should be noted that according to the Arabic idiom when a person says : جئت مصدقا لقول فلان it means that such and such a one spoke about your coming and you have come in fulfilment of his word ; and when one says انا مصدق بقوله it means I corroborate the truth of what he says. (See the article of Doctor Muhammad Siddiqi Tafik, Alminar, Vol. XVI, No. 11, page 833.Thus when we observe that it is an idiom of the Arabic language to use the preposition *lam* when it is intended to convey the sense of *fulfilling* or *verifying the truth* and elsewhere to use the preposition *ba*, and when moreover we find that the Holy Quran observes a destinction in the use of the two prepositions, making use of *lam* wherever it speaks about itself as the *musaddiq* of previous books and using the preposition *ba* when the sense of *holding true* has to be conveyed, there is no way left, but to accept the conclusion that in places where *lam* has been used the sense is that of *fulfilling* or *verifying*, and where *ba* has been used, the sense is that of *holding true* or *corroborating the truth* ; and this is the view which finds support from other passages of the Holy Quran. And the best interpretation of a speaker's word is that which finds supports from other words of the same speaker.

Notes on English Translations, II.

The Doctrine of Fate.

As a frightened man sees a hobgoblin in every bush in the dark, so a European sees the doctrine of fate inculcated in every verse of the Holy Quran. For example Rodwell reads fate in the following verses :—

"And We will set hell on that day close before the infidels whose eyes were veiled from My warning, and who had no power to hear.* Do the infidels think that they can take My servants as their Patrons besides Me ? Verily, We have got Hell ready as the abode of the infidels. (XVII, 100—102).

As the reader will see with no stretch of imagination, the doctrine of fate cannot be deduced from the above verses.

I have tried my best but have failed to find words conveying the idea of fatalism in the above verses. So is the case with the following verse :—

" And as to the wall it belonged to two orphan youths in the city and beneath it was their treasure : and their father was a righteous man and thy Lord desired that they should reach the age of strength and take forth their treasure through the mercy of thy Lord."

Is it fate that God through His mercy is pleased to protect the property of two orphans for the sake of their father's righteousness ?

Other verses have similarly suffered through the prepossession or the lack of insight of the translators. They imagine that the arrangement of the verses of the Quran is

*The idea underlying the original phrase كانوا لا يستطيعون is that the infidels could not even afford to listen to the recital of the Quran. It is incorrect to translate it as Mr. Rodwell has done.

devoid of all order. They can see no method or system in the expression of thought in the Holy Book, and hence frequently fail to catch the true meaning of the verses. What they are themselves unable to find they conclude to be non-existent. For a correct translation of the Holy Book, it is absolutely necessary that each verse should be taken in connection with its context, and a disregard of this simple rule is sure to engender confusion.

Now I shall endeavour to show by specific instances that the failure of almost all the European translators of the Holy Quran to grasp the true meaning of its verses is due to a neglect of the context and a disregard of the perfect rule in which they are arranged. For this purpose, I propose to confine myself to a discussion of those verses which have been supposed by the Rev. Mr. Rodwell to inculcate the theory of fate. Besides the verses to which I have already alluded the following is one which, according to Mr. Rodwell teaches fatalism :—

"So it was not you who slew them, but God slew them; and those shafts were God's, not thine! He would make trial of the faithful by a gracious trial from Himself; verily God heareth, knoweth."

As the reader will see there is no mention of fate or fatalism in this verse. It simply speaks of the victory which was granted to the Muslims through Divine grace at the battle of Badr. History tells us that an opportune storm materially helped the Muslims to defeat their enemies. "Striking fear into the hearts of the unbelievers," and "strengthening the hearts and establishing the feet of the Muslims." Besides as the Muslims were fighting under a Divine injunction, therefore the whole conduct of the battle has been attributed to God.

Such phraseology is not uncommon in the sacred books of different religions, more especially in the Bible where Jehovah is constantly praised for destroying and dispersing the enemies

of Israel. So that it is surpising for a Muslim to see a follower and advocate of the Bible inferring fatalism from such verses

Again, the translation of the verse is materially incorrect. The word "rama" has been translated as "shafts," whereas in its original sense the word meant "throwing or casting a missile," and it also came to mean "to shoot an arrow." The word retains its original meaning up to this day and it is in this sense that the word has been used in this verse. We know, as a fact, that the Holy Prophet (peace and blessings of God be upon him) did not shoot any arrows but cast a handful of gravel towards the opposing host. No sooner was it thrown than a strong wind sprang up, blowing right in the faces of the infidels, blinding them with particles of sand and gravel. This was the rama of which the verse speaks.

Another blunder has been committed in translating the word "*ibtila*." One of the senses in which the word "*ibtila*" is used, is no doubt to "make trial," but the context clearly shows that in this verse the word has been used as meaning "reward" or "recompense." Both these meanings are assigned to the word *ibtila* by the Arabic lexicons, and translating it, as trial, in this verse, not only obscures the sense but makes the whole sentence inelegant and clumsy. So that the correct translation of the verse would be :—

"God would recompense the faithful with a handsome recompense from Himself (*i. e.*, by helping them to defeat their enemies.)

Palmer translates the verse as follows :—

"Ye did not slay them, but it was God who slew them; nor didst thou shoot when thee didst shoot, but God did shoot, to try the believers from Himself with a goodly trial; verily, God hears and knows.

Sale Translates it as follows :—

"And ye slew not those who were slain at Badr yourselves, but God slew them, neither didst thou O Muhammad cast the gravel into their eyes, when thou didst seem to cast it, but God cast it, that He might prove the true believers by a gracious trial from Himself."

Now the reader will be able to see that, like Rodwell Palmer and Sale too have mistranslated the words *Ibtila* and *Rama*.

(To be continued).

A letter from the Punjab Government.

The following letter has been received by His Holiness the Second Successor of the Promised Messiah from the Chief Secretary to the Punjab Government, in reply to a communication addressed by His Holiness to His Honour the Lieutenant-Governor, Punjab, regarding the attitude of the Ahmadiyya Community towards the British Government, Ottoman Empire, and the recent turn of affairs in Arabia against the Turkish Government :—

No. 2671-7 S. B.

From

Hon'ble Mr. J. P. THOMPSON, I.C.S.,
Chief Secretary to Government, Punjab,

To

M. B. MAHMUD AHMAD,
QADIAN,
District Gurdaspur.

Dated Simla, the 26th July, 1916.

SIR,

The Lieutenant-Governor has read with interest and satisfaction your letter, dated the 17th July, which explains the attitude of the community of which you are the head, in regard to present political problems. His Honour is glad to receive this further assurance of the sincere loyalty of the Ahmadiyya community, of which it has given practical proofs since the outbreak of war to Government, and he will transmit a copy of your letter for the information of the Government of India.

I have the honour to be,
Sir,
Your most obedient servant,
(Sd.) J. P. THOMPSON,
Chief Secretary to Government Punjab.

Keshub Chunder Sen
ON
The Holy Prophet.

Professor S. N. Roy sends us the following article for publication in the *Review of Religions*. It has been translated from Keshub's Sadhu Samagama by Professor S. N. Roy.

THE ADVENT OF MOHAMMED.

(*Translated from Keshub's Sadhu Samagama.*)

BY PROF. S. N. ROY.

O Thou Merciful God, Lord of the Universe, age by age the Dispenser of Dharma art Thou, the Saviour of *jiva* art Thou. With Thee have we come leaving our country. The great land of Arabia! The fierce rays of the sun, barren verdureless hills. A fiery valiant commanding personality, the Representative,—the Incarnation,—of Faith hast Thou appointed as king of this realm. That Arab chief, that king of the Muslim, that incarnation of valour, that founder of monotheism, where is he? O Thou creator of the Universe, unite us with him. We are come from a very great distance and are tired. With folded hands we pray to Thee. Reveal Thou Thy servant to us. Let us behold his beautiful face, beaming with faith in God, the whole person radiant with the fire of God. Where is that Great Man? This band of pilgrims is waiting to see him.

Brahmastra in his hand he cutteth into pieces the enmity of the Kafirs in the adversaries' camp. Show Thou us him. Solemn spectacle! Only the din of slaughter. The enemy of God shall not remain. The hill sides echo with the name of The One God. The sea proclaims Our Allah is One and the message reverberates in manifold echoes. We desire to see Mohammed. O Thou Great Lord, show us Thy warrior son.

Unbelief small as a mustard seed shall he not tolerate, accoutred in the accoutrement of war, busy night and day with his soldiers and armies the great valiant soul—Mohammed!

O thou valiant one, canst thou not tolerate anything else besides one God? If any one say two Gods does he plunge a spear into thine heart? The Lord has created thee a believer indeed. When He made thee He mixed the name of Brahma with thy blood. When thou wert in thy mother's womb, He initiated thee in the *mantra* of Monotheism. True! When thou camest out into the world like unto a burning fire didst thou appear in the darkness deep of idolatry. O Mohammed, thou understood clearly the work for which the Lord elected thee. There was no war in thy mind. Thou wert not the person to mingle with the people of this earth. Against thousands and hundreds of thousands of enemies stood thou. If thou hadst fallen into the hands of the idolators thy birth had been vain indeed.

Thou wert marked of the Lord. Therefore thou went to the hills. Thy brother Moses, thy superior Maharshi Isha, all went to the hills. Similarly brother Yogi thou sat in the caves of Hira and practised yoga, and in love, and bhakti went into trances. Thou *loved* thy Master! With thy wife ye together kept vigil in the caves the whole night and worshipped the Great God. O Mohammed of my heart, the men of this world called thee charlatan, robber and hypocrite, but they did not know what thou didst in secret. Only thy wife was thine witness She saw and was frightened. 'Why do such strange things happen to my Mohammed?' She did not understand well. Being immersed in *yoga* in such solitary *sadhan* is no ordinary affair. In the darkness of the hills with thy wife thou practised the religion of the Brahma and called on his name with child-like heart. Only darkness saw thy *sadhan*, who else could?

O Mohammed, thy elder brothers also practised communion

in isolation and received inspiration from Brahma. Thy body and mind began to be entranced and inebriated in strange trances. When violent surgings rose in thy heart some doubt rose in thy mind. Therefore thou wast numbed in the common weakness of man, and in despair sought to take thy life. Thou asked thyself Am I possessed of God or the Devil? The light of the new religion that I am to hold before my country does it come from Satan or from the Great God our Father? On some occasions thy wife remained near thee. When I do not understand the purpose of this life it is better to lay aside this life—said thou and went to throw thyself down from the hill and die. And even as thou wert going to fall came the voice "Mohammed! die not." And thou refrained. God saved thy life. *Viveka* as Gabriel appeared before thee saying, "Mohammed! chosen art thou of God, make firm thou thy belief. Inspiration is the real cause of thy trances in the cave. Go Mohammed and consecrate thy life in proclaiming the oneness of God. Armed with the weapon of faith spread thou *dharma*."

O Mohammed, thou only said God, God, and said nothing else. Even the great saints thou wouldst not tolerate on the same level with God. O thou valiant believer, what sort of a soul hast thou? How many believe in mediators but thou wouldst not have them either. Incarnations thou wouldst not accept. Idolatry thou strangled into death. Fetish-worship, Man-worship, Incarnation-worship brought thou before God and said, "Behold, O God of Mohammed, before Thee I slay this unholy worship of this earth. Accept Thou my offering." And He said unto the Earth, "Mohammad's God am I. No one do I permit to sit nigh unto me. Brahma am I, Transcendent, Ancient of days, Almighty and All-pervading." Mohammad said unto the World, "There is no God but Allah," from Heaven said Thou "There is no God but Allah!" Thy thundering voice was echoed from the earth. Heaven and earth became one.

The institutions of idol—worship began to disappear. Would it have happened if Mohommed had not come? No one knows where his kingdom ends. How many places on this earth are peopled with Muslims. They will not touch an idol. Idolatry is poison. O Thou Ocean of Mercy, what manifestation of Thy grace is here? Arabia, nay the whole world is trembling. Wheresoever to this day fiery Mohammed goeth idolatry trembleth with fear. They are mad in the name of the One God. Sometimes what wrongs do they commit!

The Rishi yonder on the Himalayas is a Hindu. With leaves and creepers he has made a hut unto himself. He uttereth the name Brahma, Brahma, and practices communion. But the feet of the monotheistic Mohammed are those of a Hero and fire shoots forth from within the hairs on his head. As if a jungle is on fire. Rolling eyes! as if they would burn away idolatry from the earth. The peace of the Hindus: the world-conquest of Mohammed. War is his motto. He shall drive idolatry out of this earth and establish the religion of One God. O Mother, Thy son indeed, the son of the Slayer of the Asura!

Fight, O Kafir! or fall back. The Lord is coming, get thou out of this earth. The kingdom of my God is this; here no unbeliever shall remain. O God, this man loves no other thing. Wherever he goes, his enthusiasm is with him. Mother, he is not the child of Bhakti, he is not the child of the Giver of Happiness, but he is the child of the Slayer of Demons. From his childhood he has carried that spirit. Let any one say any thing against Thee, instantly Mohammad is burning in fire. Like unto a mad elephant is he. He sets one foot down and the earth shaketh. He will not permit idolatry to remain in any land. Not the odour of it even shall remain. O Hari, Mohammed loves Thee dearly. Not like a sentimentalist or a *bhakta*. The love of a warrior is his.

Wrathful Mohammed is not. His wrath is for Thy sake, is it not? Kafir does not mean the enemy of Mohammed,

but the enemy of God. He who does not take thy name is a worm of hell fit to be despised. Moses, Socrates, *vairagi* Sakya, *Maharshi* Isa, they are of another kind. This man saith "Leave idolatry, I can not bear its odour." Good, O Mohammed thou art the model of faith. I have seen many cowardly *Bhaktas*, they would not say anything even if their Father is abused. Look at the fire of this man. To this day the Arab country is burning with Mohammed's zeal. Mohammed loveth Thee dearly, O Lord. He can not bear Thee slandered. Say, O, say Mohammed "Blasphemy is intolerable."

We too are theists but there is no manliness in us. How much slandering of God do we hear but we have no fire. Brother Mohammed if thou wert here thou hadst driven idolatry out. Slandering of God ? Blasphemy so long as Mohammed is alive? Where is the wretch with power to do it ? Tolerance of blasphemy against the Mother, is that love ? It is the love of a miserable nypocrite.

Is this love that I should hear God being slandered ? What sort of a man then were I ? Come, O brother Mohammed, come with thy sword of peace. Mother, we are all become liberal, loving and forgiving. We are always hearing Thee blasphemed. Lovers love all, but Mohammed destroyed the enemies of God. We shall not touch their body but for their welfare we shall detroy their evil nature.

He established the Five Prayers. He says, "Pray without ceasing. Break your idols and say Allah." The coachman on the top of the carriage, the oarsman on the boat, the porter on the wayside, the peon of the sahib, all pray to Allah as soon as the time comes. Blessed, O blessed art thou, O Mohammed ! They leave all work and pray five times in the day. Conquering the *samsar* we cannot pray five times but at the command of Mohammed, they, with what steadfastness, call on Thy name daily. Is your body dirty ? Go and wash yourselves five times. By practising the five prayers the soul turns into a *faqir*. The soul saith, Let it all go, I will

not return to this world, let me remain in this *Masjid* for ever." A desire for making the soul a *faqir*—this institution of the Five Prayers of Mohammed—Frequent adoration of the Supreme Being.

O Merciful Deity! what shall we receive of Mohammad to-day? (1) God! Moses and the Sadhus and Rishis have also said that word "One God!" All have become one. The word was echoed from the hills between distant Sinai, Himalayas and Hira. Then Mohammed said By revering the saints you may become idolators. (2) We shall not give undue reverence to any saint This band pilgriming to the saints and their friends take a life-vow against idolatry. No one near unto the Lord. Greatest of all Thou, O Lord of the Universe! none cometh nigh unto Thee. We are enemies of incarnation-worship, enemies of image-worship. (3) We are enemies unto the enemies of God. In our own affairs we shall pardon fifty times but we shall not pardon the enemies of God. We shall not bear our Master being blasphemed. They that attack thy Dispensation we shall break their pride. The spirit of the Kafir we shall not tolerate. What else shall we learn? (4) Frequent drawing nigh unto Thee. Come brothers, without full sixteen-anna adoration five times a day we cannot do. You shall not be permitted to sleep. Mohammed, it is a good law thou hast made.

Mother! do Thou drive out all forms of idolatry from our hearts. We shall cherish Thy saints. We shall come frequently nigh unto Thee. Fill to the full measure *faquiri* in our *namaz* that all uncleanliness of the soul may be washed away. Thus bless us Thou.

Peace! Peace! Peace!

* There are many points in which this excerpt is variance with our own views regarding the great Prophet of Arabia (on whom be peace). Now do we endorse the author's views concerning the nature of angels. Nevertheless the piece has an interest of its own as showing the mental attitude of one of the leaders of modern Indian thought towards the greatest teacher of humanity.—*Ed. R. R.*

INDIAN PRESS

ON

The New English Translation of the Holy Quran.

The *Epiphany* of Calcutta says under date of the 29th July, 1916 :—

"The present work has many attractions, *i. e.*, beautiful Arabic type, a Roman-Arabic transliteration below vocalized and accented, and amost readable English translation and copious notes, comments and explanations. It is an " edition-de-luxe" and the type and paper are surpassingly good. But the real question is—judging by the portion already pro duced—has this school of " intelligent liberalism" produced a work from which the grave defects imputed by its authors to the work of former translators (Muslim and Christian) are absent ?"

The *Beharee* in its issue of July 21st, 1916, says :—

"Some days ago we had received an English translation of the Quran which has been undertaken at great expense and labour by the society, named Traqqi Islam, which has been recently started at Quadian. district Gurdaspur, in Punjab. This translation is the work of a Board of Translators consisting of learned theological teachers and graduates of English Universities, well versed in Arbic. There are some special features of this translation which require special notice. The original text is given in the Arabic character and the just below it is given in English characters and an exact and clean transliteration of the same. Lower down there come in order the English translation, the explanatory notes and a running note on the arrangemen of the verses. This translation, we hope, will supersede in excellence and accuracy, all existing English trans-

lations. The book is issued in parts and the price of a single part is Rs 2. The general get up and printing of the book are very well executed by the famous printers Messrs. Addison and Co. of Madras. The book may be had from the Secretary, Traqqui Islam, Qadian, India."

The *Empire*, (Calcutta, June 22nd, 1916) says :—

"We have received a copy of the first part of a new English translation of the Holy Quran, Part I. It is the work of a board of translators, consisting of learned Islamic thealogical teachers and English-knowing graduates well-versed in Arabic. The view of the Committeee which has the translation in hand is that " the translations so far published are either from the pens of the detractors of Islam or those who had no great acquaintance with its teachings As a result, these translations have failed to serve the purpose of which they were intended, and this precious treasnre of spiritual knowledge which commands a wider reading than any other book in the world and which is held dearer by millions of men than life itself, has continued to remain a seald book for the outside world." Recognising the necessity for a trustworthy translation, Anjuman Taraqqi Islam took in hand the long deferred task of getting ready an English translation of the Holy Quran. The Anjuman proposes to bring out this translation in thirty regular instalments, one following the other as soon as possible.

"A special feature is that below the original text is given in English characters an exact and clear transliteration of it, while below is again given the English. There are copious notes."

The Civil and Military Gazette, (Lahore, August 10th, 1916) says :—

"We have received from Qadian the first part of a new edition of " The Holy Quran," with English translation and explanatory notes. This edition is being published under the auspices of Hazrat Mirza Bashir-ud-Din, Mahmud Ahmad " the

Second Successor of the Promised Messiah," by the Anjuman-i-Taraqqi-i-Islam, Qadian, Punjab. In a prefatory note it is explained that the demand for authentic information about Islam is wide spread in Europe and America and in India also, and the most reliable source for such information is the Holy Quran. Translations hitherto published have failed of their purpose owing to faulty translation, whether intentional or due to imperfect acquaintance with Arabic. The Anjuman-i-Taraqqi-i-Islam has accordingly undertaken to produce a trustworthy translation, and has appointed a board of translators thoroughly versed in Western learning and highly proficient in Islamic theology. It is proposed to bring out the translation in thirty regular instalments, of which this is the first. Each part is issued at Rs. 2, but it can also be had bound and printed on superior paper at Rs. 10 per part. The translation is accompanied by voluminous notes explaining the text according to the Moslem theology, and the text and translation are printed together. It is claimed that the translation will supply a crying and longfelt want, and will convince the reader that the Quran is a thoroughly consistent and co-herent whole, every sentence a gem well set in its place, and every subject a pearl exquisitely studded in its own setting. Without expressing an opinion as to the adequacy of the translation or the accuracy of the notes, we can confidently state that an enormous amount of labour has been expended upon the work, and that the setting of the translation in the matter of type and printing is worthy of the great subject."

OTHER OPINIONS.

The *East and West* for August, 1916, contains the following comments on our New English Translation of the Holy Quran :—

"From Qadian, Gurdaspur, Punjab, is issued a unique translation of the Holy Quran by the Anjuman Taraqqi Islam. Its unique character consists in this—that the voluminous and admirable publication gives first the Arabic text, followed by a translation, and then a transliteration into English, verse by

verse, and this is supplemented by copious footnotes in English These notes be speak a vast amount of erudition and will be exceedingly helpful in understanding the text as Mussalmans interpret it. The whole work will perhaps fill some thirty volumes."

Mr. H. Fougue writes from Marseilles:—

"I was really very much pleased to receive this pretty and interesting book. Now I wish I had already my holidays to be able to translate it into French. I thank you a thousand times."

Some Objections against Islam Refuted, III.

(A reply to a West-African Journal.)

(By Sahibzada Mirza Bashir Ahmad).

Now I come to the next objection raised by the critic against Islam. I quote his very words. Speaking of the prophet of Islam, he writes :—His co-called Divine revelations undoubtedly had a human origin. The surroundings and environments in which he was brought up and the ideas he learnt from those with whom he came in contact account for the doctrines he taught.

"The sources from which his teaching was derived were three-fold :—

(1.) The Jewish religion and the Old Testament.

(2.) The Christian religion.

(3.) The heathen religion in which he had been brought up."

The spirit of this objection clearly shows that our critic is entirely ignorant of the attitude of Islam towards other faiths. Islam does not hold that all other religions are false. On the other hand it confirms the truth of all those faiths which claim divine origin. As God provides for the worldly needs of mankind, so does He out of his unbounded bounty look after the spiritual requirements of man. It would be far undervaluing the goodness of the most merciful God to think that his revelations are confined to one people or to one time. Islam therefore believes in the Divine origin of the Jewish as well as the Christian religion. But at the same time it holds that these religions were meant only for a particular people and a limited period of time and were only prepatory to Islam which was to be

for all peoples and all times. This sweeps away the objection like a straw before a gale. What we say is this, Islam retained the excellent points of all the previous faiths, but rejected all those points which were the result of subsequent to interpolations of man or were not of universal usefulness on account of their being meant for the particular needs of the localities for which they were respectively revealed. Like the bee which visits every flower and sucks its sweet juice, leaving behind all injurious matter, the Quran adopts as its own the beauties of all other faiths and leaves behind nothing but what is harmful to the soul of man. Or we may liken Islam to a cow which eats different kinds of fodder and then separates the dung from the sweet milk that flows out of its teats. Who on earth can claim to produce milk from the fodder and yet it is obviously the fodder which contains the milk? Still one point must not be forgotten. Islam does not only take the beauties of other faiths as they are, but improves upon them. No doubt the idea of unity of God is present in the Old Testament, but the Quran dwells upon it so elaborately as to give it an entirely new form. Again it would be wrong to suppose that Islam, only deals with the beauties contained in previous scriptures for as a matter of fact it teaches us many a new truth.

But one thing makes me wonder very greatly. While asserting that Islam has borrowed some points from the Christian religion, Mr. Melville Jones seems to have entirely forgotten that Islam bitterly attacks the fundamental principles of Christianity. About the doctrine of Trinity the Quran says:—"Verily they are infidles who say that God is one of three." And again:—

"Almost might the heavens be rent thereat, and the earth cleave asunder, and the mountains fall down in fragments, that they ascribe a son to the Merciful." (XIX, 92, 93). Then as for the doctrine of atonement, the Quran says:—

"No one shall bear the burden of sins committed by another."

One more point is worth remembering in this connection. Though Islam contains many points contained by the older revelations, yet it must never be supposed that the prophet of Islam read the older scriptures, and then made a selection out of the ideas contained in them. Nothing could be farther from the truth than this. As a matter of fact the Almighty God Himself revealed these truths to the prophet as He did many those which the previous scriptures did not contain. But even if we admit for argument's sake that it was the prophet who did this work, there is no room for objection, for how grand must have been the person who while attacking the fundamental principles of all previous faiths founded a system out of those very faiths, but far surpassing them in beauty and excellence! How grand indeed! Mr. Melville Jones says that Islam borrowed the idea of the Unity of God from the Old Testament. We should like to ask the critic if borrowing is the only source for the acquisition of truth, and if so, what are the sources from which the Old Testament borrowed the idea of Divine Unity, and if similarity implies borrowing, how would he explain certain points of similarity between the Testaments and the Hindu Scriptures.

In connection with the same objection Mr. Melville has mentioned some points which are far from true. I do not doubt his sincerity, but am obliged nevertheless to point out his errors. As for the veneration of the black stone at Ka'aba, I need only refer the reader to the words spoken by Caliph Omar and quoted by the critic himself. They clearly show that the Muslims do not believe that there is something sacred about the stone. It is kept there only because it is a relic of the prophets of Yore, and the sight of it brings to the memory of the worshippers the history of those prophets and awakens deep religious emotion, otherwise it is an ordinary stone. May I ask why do the Christians hold the cross in so much reverence? I do not suppose Mr. Jones will attribute it to the fact that the Christians adore it. He may find a simpler explanation in its being something which reminds them of their Lord Jesus, the Son of David and yet the Son of God.

(To be continued.)

The late Qazi Abdul Haq.

It is with deep sense of sorrow that we announce the suddenly death of Qazi Abdul Haq, Second Master, T. I. High School, Qadian. The deceased is well known to the readers of these pages through his literary contributions which he made to our journal from time to time. Though a young man Qazi Abdul Haque had a deeply religious heart which fact is amply borne out by his resigning the post of Headmastership at Jhang, to take part in the sacred work of the English translation of the Holy Quran begun by the Anjuman-i-Taraqqi Islam, Qadian. The deceased had gone to Gujranwala to bring his family to Qadian, but on his way back he a had severe attack of Cholrea and died at Qadian on the 12th of September, 1916.

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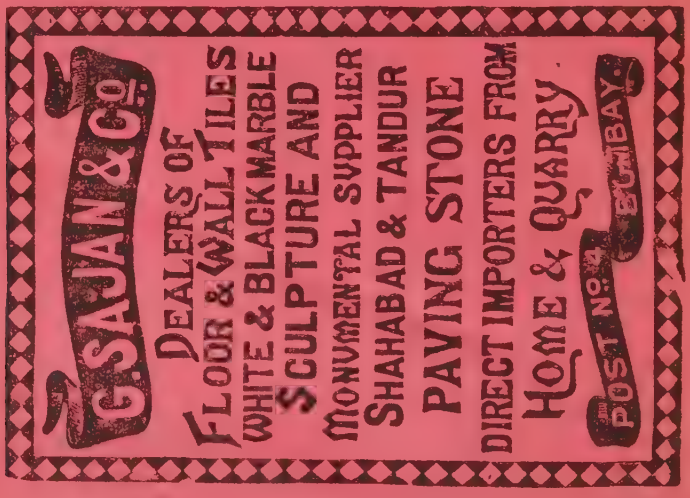

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بسم الله الرحمن الرحيم

نحمده و نصلی علی رسوله الکریم

A Present to Kings, VI.

(Being the translation of Tuhfat-ul-Maluk, a letter from the Second Successor of Promised Messiah to His Highness the Nizam.)

TWO POPULAR MISCONCEPTIONS.

At this point there will arise two more questions, which I consider necessary here to discuss. The first has reference to the current Muslim belief, that the first Messiah or Jesus is still alive waiting in the sky, who will come to the earth, a second time and will be charged with removing its corruptions. Contrary to such a belief it is usually urged, how can it be possible for Mirza Ghulam Ahmad to be the Promised Messiah? The other question is, that since an important sign of the coming of the Messiah is the appearance of the Dajjal (anti-Christ), how it is possible that the Messiah should have come until the Dajjal has made his appearance?

IS JESUS OF NAZARETH STILL ALIVE IN THE SKY?

In answer to the first question it may be stated that neither in the Holy Quran nor in the authentic traditions, it is anywhere stated that the first Messiah (peace be on him) who was a prophet for the tribes of Bani-Israel, is still living and will come to earth for a second time. This belief found its way among the Mussalmans from those Christian proselytes, who in the early days of Islam joined its ranks in large numbers. Since they had previously regarded Jesus as the Son of God

and could not all at once erradicate from their hearts the exaggerated notion of his dignity, they happened to bring with them traditions of a kind which served to magnify the glory of Jesus, and the Mussalmans in their simplicity, instead of winning over the Christians to the right views, themselves absorbed the belief of the Christians, and fell a prey to a most dangerous error. As a matter of fact the Holy Quran, when, ever it speaks of Jesus, invariably makes mention of his death and what is more curious, is that in the case of no other prophet has such stress been laid on the fact of his death, as in the case of Jesus, which latter has been adverted to in diverse passages, the reason being that God, who is all-knowing, knew that this was a question which at one time would prove the ruin of the Mussalmans. God says :—

يا عيسى انى متوفيك ورافعك الى و مطهرك من الذين كفروا و جاعل الذين اتبعوك فوق الذين كفروا الى يوم القيمة

(Oh Jesus! Myself shall cause thee to die and exalt thee towards Myself, and establish thy purity from those who have this belief and make those who have followed thee dominate over those who have disbelieved, till the day of judgment). In the face of this verse, for a Mussalman to say, that although Jesus has ascended the sky, still the promise of his death, which in the verse occurs before the promise of ascension, has not yet been fulfilled, would be a serious impudence. No man has the right to change the order of words as fixed by God. The Holy Quran is a book of law and it is the duty of the Muslims to follow its dictates. Your Highness can well realise what confusion there will result if it be permitted to shift from their places the words of the Holy Quran when one proceeds to interpret the same No earthly authority would permit such liberties with the sections of its codes, and if any judicial officer should indulge in such tricks, he would forthwith be removed, for he would prove himself unworthy of his place. In your position as a ruler, it is easy for You

Highness to realise the serious harm that would follow from such shuffling of the words of law without explicit authority of the legislature. How improper then must it be to rashly make the words of the Divine revelation follow one's own views and to say about any instance one pleases, that it is a case of wrong transposition of words. Who can boast of a purer diction than God ; who could Himself, if He chose, have altered the arrangement of the words ? For weak man to place himself in opposition to God and to undertake to change the arrangement of the words as used by the Almighty, is the height of absurdity. Of course it would have been otherwise if such transposition were authorised by the Holy Quran itself or justified by the sanction of the Holy Prophet (peace be on him), but without any of these, to indulge in such rashness is the height of indiscretion. Even secular authorities would not tolerate such liberties with their laws, how then can they be countenanced by God, Who is All-knowing and All-wise in reference to His revelations ? May He protect us from such excesses !

Your Highness might have noted how explicit was the verse on the question of the death of the first Messiah. God said to Jesus that He would cause him to die, and exalt his rank, and establish his purity, and till the day of judgment grant to his followers dominion over his disbelievers. We have seen how all these promises have been fulfilled. His rank has been exalted, the Holy Quran has declared his freedom from all the imputations charged to him by the Jews, and his followers have already had the upperhand of his disbelievers. Now, if it be true that the promise regarding his death still remains to be fulfilled, then its fulfilment must wait till the day of judgment, because the period assigned to the last promise extends to the day of judgment. If, on the other hand, we hold that the promise regarding his death was to be fulfilled before the other promise, then since the Christians have already had the upperhand of the Jews, the promised death must already have taken

place. Moreover if it be granted that it is a case of wrong transposition of words and that the promise regarding Jesus' death will actually see its fulfilment after the other promises, then since the time of the latter extend up to the day of judgment, it will amount to saying that when the rest of mankind will be raised from death, then will be the time of the Messiah to die. This is, however, absurd, because then will be the time of bringing to life, and not of causing to die It will tantamount to saying that Jesus will altogether escape death. This, on the one hand, will be contrary to the promise contained in the word ممیتک and, on the other, will oblige one to admit the divinity of Jesus, because it is only the person of God, that is immune from death. In short, the transposition of the words would raise such a multitude of difficult questions as would altogether tear into shreds the faith of Islam, and what Mussalman is there who of his own choice would seek the ruin of his faith?

THE THEORY OF THE WANT OF ARRANGEMENT IN THE HOLY QURAN.

The fact is that, it is only due to a lack of adequate deliberation that the theory of wrong arrangement of words in the Holy Quran has found acceptance among men. Otherwise as has been said "the sovereign's word is the sovereign word." The language used by the King of kings in whose presence all the potentates of the earth stand in fear and trembling, and whose dependents they always are, is altogether free from all such faults, and the words used by Him must all be right in their own places, and no one is justified to change their order. Any such change, if introduced, is sure to spoil the sense. Just as I have now explained, how in the verse یا عیسیٰ انی ممیتک if one were to admit a faulty arrangement of words, then no time would be left for the fulfilment of the promise of the death of Jesus, because since all the rest of the promises have been fulfilled, the time for the fulfilment of the promise of death, supposing the same to have

remained unfulfilled, after الی یوم القیامۃ can be assigned only, from which it would follow that the Messiah would never suffer death. It seems therefore to be the better way not to charge the Divine revelation with any error in the arrangement of words. Such assumption, on the one hand, is derogatory to God, and on the other is an evidence of the scantiness of one's own knewledge. I shall now proceed to cite to Your Highness one or two cases which have been considered as instances of faulty arrangement of words, but in which actually the critics themselves have been at fault, the words in the Holy Quran being rightly used where they are and stand in no need of transposition.

For example, some learned men have cited the passage یو منون بما انزل الیک وما انزل من قبلک as an instance of wrong transference of words, because having regard to the order of events the mention of what had been first revealed should have preceded the mention of what had been revealed later, and therefore ما انزل من قبلک should have come first in the sentence. Such critics have confined their attention only to the side of the question, viz., the succession of revelations, and have left out of sight, the other fact which may go to determine the order in a narration. For example when there is mention made of two persons then most often the order of their mention will be determined by seniority in age, but some times the order may be determined by the nature of their relation, and it would be foolish to object to such arrangement. We see that when a comparatively young officer calls at some body's place, the latter showers his welcome and attentions upon him, and not upon the more aged subordinates who might form his company. Precedence in mention does not therefore depend only upon the order of events. Very often the arrangement is determined by rank, objects of a higher rank being mentioned before those of an inferior rank.

It is superfluous for me to prove that a Mussalman's faith

in the Quran is not derived for his belief in the Old and New Testaments, but that on the contrary his faith in the latter books follows from his belief in the Quran. Because if the Holy Quran had not borne witness to those books, and endorsed the claims of Moses and Jesus (peace be on them), then we should have been left without any evidence to persuade us to believe those two personages to be prophets of God. A Mussalman believes in the older books not because he has demonstrated their truth, but because the Holy Quran declares them to be true. Failing such a testimony many a Mussalman would have altogether refused to include these books among the heavenly scriptures, because the mutilations in them are so numerous that a study of them goes only to fill one with wonder. For example the Pentateuch closes with the following passage regarding Moses—"So Moses, the servant of the Lord died . . . . . but no man knoweth of his sepulchre unto this day . . . . . and there arose not a prophet since in Israel like unto Moses"—which clearly shows that the book was written after the death of Moses. How can we then regard the books as the revelations of Moses? In short, if we believe in the Old and the New Testaments, it is only because the Holy Quran says that they were originally revealed by God. Our belief in them is therefore not direct, but derived from the Holy Quran and the Divine revelation يومنون بما انزل اليک و ما انزل من قبلک is perfectly correct, and can not be changed with the fault of wrong transposition, because the full signification of the passage could only be expressed by the order of words as it stands. If the order be transposed and انزل اليک be read after the other portion of the sentence, assuming the same to be a case of wrong transposition of words, then there will altogether be missed the delicate reference which the sentence contains to the service which the Holy Quran has rendered to the older scriptures, and the language will be altogether bereft of its elegance, because though the books came before the Holy Quran in the order of their revelation,

still the belief in them comes to a Mussalman only after he has believed in the Holy Quran. For when a Hindu embraces Islam he does not believe in the Old and the New Testaments first and in the Holy Quran afterwards, but he begins by believing in the Holy Quran, and believes in the older books when he finds confirmation of them in the latter. Since the verse deals with the subject of belief, and the belief of a Mussalman in the older books comes after his belief in the Holy Quran, it necessarily follows that in interpreting the verse, the same order should be maintained in which it occurs in the Holy Quran; and those who have considered it to be a case of transposition have failed to catch that underlying import of the passage which has just been explained.

Of a similar nature is the verse in the Chapter 'Juma' which runs as follows :—

وإذا رأوا تجارة أو لهوا انفضوا إليها وتركوك قائما ۔
قل ما عند الله خير من اللهو ومن التجارة ۔ والله خير الرازقين

This is another of the verses from which it has been concluded that the order of words in a verse need not necessarily be followed in its interpretation. In this verse the word تجارت at one place precedes the word لهو, but in the second place the word has been reversed, from which it has been argued that order signified nothing, for otherwise why should the same two words be mentioned, in the same verse in two different orders. But the closer I consider the verse the clearer does it appear to me that contrary to the surmise of those who have assumed it to be a case of transposition, the verse furnishes a proof of the fact that every word of the Holy Quran has been most appropriately used in its own place, and would admit of no displacement, and that the verse instead of being an argument for want of arrangement in the text goes to prove the existence of the same. I shall here explain the point in more detail. In this verse two facts have been mentioned: One is that at the sight of *trade* and *play* the

people are wont to leave the Holy Prophet (peace be on him) and disperse; the other is that the blessings with God are more valuable than *play* or *trade*. In the first case *trade* has been mentioned before 'play' and in the second case 'play' has been mentioned before 'trade.' This changes in the order of the words, to my best consideration, shows the transcendent perfection of Holy Quran. Because in the first case, the subject discussed is man's greater fondness for trade and play, and scant regard for the prophet and his faith. Here it should be noted, what is sought to be described is that, as a general rule, man gives to worldly profit and sensual pleasures preference to religion and the commandments of God. Now, the point to be considered is, that of the two things mentioned as tending to make men oblivious of religion, viz., trade and play, which one is productive of greater oblivion, literary elegance requiring that the same should come first in the order of mention. And it is clear that 'trade' is a more potent source of oblivion than sport; because in trade there is the additional incentive of profit, whereas in 'play' it is forgetfulness pure and simple without the lure of profit. There are several powerful motives which impel men's minds to trade, *e.g.*, earning one's livelihood, maintaining one's wife and children, etc. In play there is no such compelling circumstance. Man may without any risk of harm forego his play, but he can not abandon his trade without such a risk. Trade, therefore, exercises a greater attraction for the human mind than play, and it is therefore right that in the verse under reference it should be given precedence to play. A reverse order would indeed be a defect.

Then as to the question why in the succeeding portion of the verse لهو و قل ما عند الله خير من اللهو و من التجارة (play) has been mentioned before تجارت (trade) and the previous order has not been adhered to, the answer is that the subject matter here described is not the same as in the first portion of the verse. On the contrary the change in the purport has

necessitated a change in the order of words. Adherence to the first order should have here proved a defect. Here the purport is that the blessings which God has to give are more valuable than 'play' and 'trade.' In this case the point to be attended to in the arrangement of the words is not that, of the two things mentioned, which is the one productive of greater oblivion, but the point is that of the two things named, which is the more largely surpassed in excellence by the blessings with God. If it is 'play' that is so surpassed then it should rightly find mention before 'trade.' Now the fact is patent that trade contains an element of usefulness, even if it may not be a source of happiness in the next life, it may at least provide some means of comfort in the present life. Play, however, is of no use either in the present or in the future life. It was, therefore, necessary for the sake of literary elegance to give it first mention in the passage under reference. As an illustration we may consider the sentence. "Such and such a person can raise a maund or even two maunds." Here the words "a maund" ought to come before the words "two maunds," and it will be a mistake to say that such and such a person can raise two maunds or even one maund. Similarly in the case under reference if it were said that what was with God was better than trade, or even play the language would be faulty, because when the comparison is in the matter of superiority, then of the things with which comparisons are made the one to be first named ought to be the one which is of relatively inferior quality and then should come one which is relatively superior. If the comparison should begin with a thing of a relatively superior quality, it will then be a mere redundance to make another comparison with a thing of inferior quality, and that portion of the sentence will be superfluous and useless. In this passage the subject matter was to express the superiority of "the blessings with God." It was therefore that play should have come first in the order of mention, because it was a thing of less worth than trade. A reverse order would mar the elegance of the language.

The whole verse therefore goes to prove that in the Book of God due attention has been paid to the arrangement of words and no transposition of them is possible.

EVIDENCE OF THE HOLY QURAN, THE HADIS AND THE HOLY COMPANIONS REGARDING THE DEATH OF JESUS.

My purpose in these two illustrations is to show that it is very dangerous, in order to find one's own meaning in a certain verse, to hold that there is in it the fault of transposition of words, and that no body has the right to make such an assumption without the authority of the Holy Quran or of any commentary by the Holy Prophet. Such a course will create a confusion, since it will enable every designing man to read his own meaning by some suitable alteration in the arrangement of words. I should have fain shown to Your Highness that in all instances of verses in which a faulty arrangment of words has been supposed, the right arrangement is that in which the words occur in the verses and it is the critics who are at fault. But space forbids. I shall therefore content myself with the two illustrations already given. The men who hold that there are instances of wrong transposition of words in the Holy Quran have been the dupe of a blunder. They have first in their own minds formulated certain rules of grammar which they want to see followed in the arrangement of words. But due to the natural weakness of the human intellect, they lost sight of many cases when they formulated the rules. If instead of proceeding to frame the rules, they had paid more attention to the Book of God and studied the arrangements observed therein they might have avoided the blunder. In the verse انی متوفیک و رافعک الی also they have been the dupe of a similar mistake. Instead of making their opinions follow the Holy Quran, they made the Holy Quran follow their opinion. They first took it for granted that Jesus Christ was still living, and then proceeded

to a consideration of the Holy Quran, and then wherever they happened to meet with a discrepancy they had to find an explanation in the theory of wrong transposition of words. But the truth is that the exaltation of Jesus Christ took place after his death, which is the same as happens to all the faithful and all the Nabis. This is the exaltation which every Muslim has been taught to seek in the prayer

اللهم اغفرلی وارحمنی واهدنی وارزقنی وارفعنی
واجبرنی

Evidence of the exaltation of the faithful is also to be found in the Hadis, reported by the Khalifa Omar

یقول اللہ من تواضع لی هکذا رفعته هکذا

It was also upon this question of the death of all the prophets that the first concensus of the holy companions took place and the circumstances were as follows:—When the Holy Prophet (peace be on him) expired, it happened that Hazrat Omar was still possessed by the idea that he was alive and would soon make his appearance. He was so firmly fixed in this notion that he was ready to strike off the head of any one who would say to the contrary. At this time Hazrat Abu Bakar Siddique (may God be pleased with him) came along and read to the assembled companions

وما محمد الا رسول قد خلت من قبله الرسل

On hearing which, Hazrat Omar says, that his feet began to shake and he was so overcome with grief that he fell on the ground, and the Holy Companions report that they felt as if the verse had just been revealed to them for the first time, and throughout the day they walked the streets reciting the same. Now, if any of the prophets had still been living the reasoning that since all the previous Nabis had been overtaken by death there was no reason why the Holy Prophet (peace be on him) should be an exception, would have been absurd. Hazrat Omar might have objected saying that since Jesus Christ (peace on him) was still alive dwelling in

the skies, why could not the Holy Prophet (peace and blessings on him) still continue to live. But the general silence of the companions is a proof of the fact that it was their unanimous opinion that Jesus Christ (peace be on him) was among the dead.

Imam Bukhari (God's mercy be on him) reports the words of Hazrat Ibn Abbas (may God be pleased with him) that متو فیک meant ممیتک (cause you to die). Similarly it was also the opinion of Imam Malek (God's mercy be on him) that Jesus was dead مات عیسیٰ as can be seen in the book مجمع البحار The silence of the other Imams would show that they also did not entertain a contrary view. The fact of the death of Jesus is thus quite clear, and the view finds support from the Holy Quran and the Hadis. One Hadis runs as follows :—

لو کان موسیٰ و عیسیٰ حیین لما وسعهما الا التبا عی

The story of Jesus being still alive has found currency among the Muslims in some later age, but its acceptance would go to discredit the Holy Quran.

It need not also surprise us if the belief happened to have its birth in the words ینزل فیکم ابن مریم of the Hadis relating to the Promised Messiah. But the word ینزل can never mean ینزل من السماء. Neither in the Holy Quran nor in the Hadis there is anywhere any mention of coming from the sky. It is therefore wrong to read the word ینزل (will be raised) into ینزل من السما. ینزل merely signifies یبعث and has been used in reference to the Promised Messiah to express his dignity, just as the word خروج (production) has been used in reference to دجال (anti-Christ). The word نزول has also been used in reference to the Holy Prophet (peace be on him) as in the verse—

قد انزل الله الیکم ذکرا ۔ رسو لا یتلو اعلیکم ایت الله مبینت لیخرج الذ ین آمنوا و عملو الصلحت من الظلمت الی النور ط و من یو من با لله و یعمل صا لحا ید خله جنت تجری من تحتها الانهر خلد ین فیها ابدا ط قد احسن الله له رزقا

Similarly tho word نزول has been used in the Holy Quran in tha sense of خلق (creation) as in the verse—

يبنى آدم قد انزلنا عليكم لبا سا يوارى سوا تكم و ريشا
و انزلنا الحد يد

Thus the word نزول is no proof of the fact that Jesus (peace on him) is still alive and will come down from the sky, because there is here no mention of the sky in the Hadis.

THE STORY OF THE DAJJAL (ANTI-CHRIST).

I shall now turn to disprove the other popular notion that since the Dajjal has not yet made his appearance, it is not still time for the Messiah to appear. I would say in reply that the Dajjal has already appeared, but people have failed to recognise him. The meaning of the word Dajjal according to Kamus (a well-known Arabic lexicon) فرقة عظيمة تحمل امتاع للتجارة meaning that the Dajjal is a large community who go about the world with articles of trade. Another meaning of the Dajjal is a counterfeiter. Let us now consider if there is now in existence any community whose trade extends over the whole globe and who are experts at counterfeit. One attention at once turns to the merchant communities of Europe, and to the Ministers of the Christian Churches who are busy preaching to the world the doctrine of the godhood of Christ under the strongest devices, the peril from this source has now attained a magnitude, of which there is no parallel in the past, because they have now spread over the world in such large number that there is no place but their agent is there, whose endeavour it is to win people from straight to devious path, and it is now beyond the power of the Mussalmans to counteract their peril. The Holy Prophet too (peace and blessings be on him) understood the Dajjal to mean the rise of Christianity because he said that whoever wished to be saved from the peril of the Dajjal should read the first ten and the last ten verses of Sura-i-Kahaf, and in both these places there is reference to Christianity and to the displeasure of God at the attribution

to Him of a Son. The verses clearly show that even the Holy Prophet understood the Dajjal to mean the meance of Christianity whose ministers and preachers have now penetrated every part of the globe and have been inviting men to three gods, instead of One God, for otherwise as a means to save oneself from the peril of Dajjal, he would not have commanded the reading of these verses in which there is a refutation of the Christian creed.

It may now be clear to Your Highness that the Dajjal has already appeared and that by the peril of the Dajjal is meant nothing but the menace of Christianity, whose ministers are busy endeavouring in a thousand ways to win the world to their faith. That the Dajjal would be blind of one eye signifies that his spiritual eye would be blind, in other words, he would be altogether taken up by the world and this is evident from facts. Such figurative meanings are not far fetched, rather they are supported by the Hadis. For example we learn from the story of *Ibn Sayyad* that once the Holy Prophet went to him and Hazrat Omar asked for permission to kill him and swore that he was the Dajjal, although he was not blind of one eye, nor were the other signs to be found in him. And the Holy Prophet too (peace and blessings on him) although he forbade Omar to kill him (*Ibn Sayyad*) did not explicitly deny the fact of his being the Dajjal. From this it can he understood that both the Holy Prophet and Hazrat Omar thought it probable that the sign which had been described with regard to the Dajjal might find their fulfilment in some other sense than what they literally signified, for otherwise it was natural on the part of the Holy Prophet to ask how could Hazrat Omar call the person the Dajjal seeing that he was neither blind of one eye, nor did possess an ass, and who was moreover a resident of Medina. But the omission of the Holy Prophet to contradict the wonder of Hazrat Omar would imply that he believed, that in the question of Dajjal there was room for a figurative explanation.

There is another point worth special notice and that is that all the information that is current about the Dajjal and the Messiah are of the nature of prophecies, and all prophecies regarding the future are liable to figurative explanations. For example the Holy Prophet (peace and blessings on him) saw in a dream two golden bangles in his hand and explained it to the effect that two false claimants would appear. Now if a person were to insist that he would not accept a figurative explanation, he would be in error. Similarly all the information that we possessed regarding the Messiah and the Dajjal were liable to figurative explanation and the truth about them could have been clearly perceived only when they had manifested themselves in their proper time. Accordingly when things became evident, the true meaning was disclosed and now whoever gives the least thought to this subject may understand that by the Dajjal was really meant the Missionaries of Christianity, who go about persuading people to the divinity of Christ, and by their destruction is signified the exposure of their deception The same view is also corroborated by the Hadis يكسر الصليب (breaking the cross) that is, the Promised Messiah will refute the Christian creed with arguments and signs so that at last the cross will be broken, meaning, that most people will accept Islam and Christianity will lose its influence. The other view that the Promised Messih will go about breaking the woods of the cross is the height of impudence, being unworthy of the rank of a prophet.

MIRZA SAHIB'S CLAIM CAN NOT BE DENIED.

When the above two misconceptions have been disposed of, in other words, when the death of Jesus and the appearance of the Dajjal have been established, it will necessarily follow according to the prophecy of the Holy Prophet (peace be on him) that the Promised Messih will make appearance from the rank of the Mussalmans themselves. And the present is the time of his advent because the Dajjal has already appeared and other signs have been fulfilled. And since there is now only one person to make the claim, there is no way left but to accept the same, for otherwise it will give the lie to the Holy Quran and the Hadis of the Holy Prophet (peace and blessing be on him).

Ahmad and the British Empire.

(By Ch. Fateh Mohd. Sayal M.A.)

Muslim attitude towards the British rule in India can roughly be divided into three different phases :—

1. Before the Indian mutiny.
2. Between 1860 and 1890.
3. After 1890.

There was time when hostility towards the British rule in India was believed to be the religious duty of every Mussalman. It was considered to be part and parcel of a Muslim's faith to drive out of the Indian Peninsula the encroaching alien infidels from the west. The unfortunate result was that wherever a Muslim existed, he was the enemy of the British people open or secret.

This wrong notion among the common people was kept alive by the incessant rebellious preaching of the half-educated and fanatical Mullahs who instead of trying to know what real Islam is and reforming Muslims themselves took their own low desires and passions for the Divine and just laws of Islam and like the monks of mediaeval Europe considered the shedding of non-Moslem blood the greatest virtue in the faithful and a sure pasport to enternal bliss.

The result as was seen in the famous Indian mutiny was disasterous. Though the flame was lit up by the then narrowness and prejudice of Hindu population, the fire was fed and fanned by Muslim fanaticism. A considerable and most important portion of the Muslim population remained loyal to the government, supporting it with every means at the disposal, and it can not be denied that as long as the affair

remained at the stages of conspiracy, Hindu element was supreme, but no sooner it came to fighting ; it fell upon the Mussalmans mostly. So the unfortunate result was that the Mussalmans came to the fore-front and after the defeat of the mutineers the British revenge fell upon the Muslim section of the population with disasterous consequences to Islam. Delhi that contained the flower of Indian Muslim was almost destroyed.

The blow was so hard that it stunned Islam for a time—still there were Mussalmans who began to think over the Muslim problem in India, taking the lamentable affair of mutiny as an object lesson. Lead by Sir Sayad Ahmad Khan a band of learned and intelligent Muslims, proposed to their co-religionists that the best policy for Muslims was to remain loyal to the British Raj under all circumstances and work heart and soul with the government for the welfare and prosperity of the Indian Empire and thus win the confidence of the government authorities by constant loyalty and faithful service. They also discovered that the lack of general secular education among the Muslims was at the root of the trouble. Therefore they founded a college at Aligarh on the lines of English universities. This was an attempt to anglicise the people as far as it was possible in order that they might be reconciled to the British rule in India, but the appeal of Sir Sayad Ahmad Khan and his colleagues was responded to only by the higher section of the Muslim population—the educated and the rich. As far as Muslim public was concerned their influence was nill. Loyalty to a non-Muslim for political reason was unthinkable to Muslim masses. Moreover Sir Sayad Ahmad Khan and his companions were considered to be making changes in other departments of Islam to harmonize it with European civilization and thus their opinions were discredited with the Islamic public. Their peace policy was looked upon as a piece of their general heresy and therefore rejected.

So we can see that the influence of Sir Sayad Ahmad Khan and his school was only superficial. The root of the

evil which was religious one was not even touched. Meanwhile another great personage come to the forefront. Mirza Ghulam Ahmad, Qadiani, began to preach and write at about 1880 as a Muslim revivalist and reformer. He worked under the guidance of God, therefore we do not know whether even he himself was fully aware of the far reaching effect of his method of preaching loyalty to a non-Muslim Emperor. Ahmad was a true Muslim and the line which he adopted for his preaching, suited admirably for the work he had in his hand. Ahmad (the peace and blessings of God be upon him) tackled the whole problem from moral and religious point of view. He declared that though the rulers of India were not Muslim, still the peace which they have established in the country, general religious tolerance which they have granted the Muslims and non-Muslims, their conspicuous justice and equity which they maintain among Christians and non-Christians entitle them to our sincere loyalty and obedience. Islam is as free in the British Empire as under a Muslim ruler, therefore India was no more a country where fighting was allowed on religious basis. So a Muslim was bound by his religion and Quranic ethics, not only to be loyal passively but he should also support the established government against all its internal and external foes. Freedom of Islam is so perfect under their just and benign rule that not only a Muslim was free to exercise his religion, but also a Christian convert to Islam, for he is not molested and is left in the full enjoyment of his civil rights. A Muslim is as free in the British Empire as a Christian. Nay more. Our rulers by giving us liberty to preach and practice our religion have helped us, Muslims, against their own religion, Christianity, because it is a well-known fact that wherever Islam and Christianity have met on equal footing, Islam always wins. So the Muslim plea for disloyalty was found to be baseless Therefore all sedition or ill-will to the government was declared as unlawful and against the letter and the spirit of the Holy Book of Islam. As long as a Muslim was treated as a man and his civil and religious rights respected, Muslim life and property protected, the

Muslims were bound to obey their rulers and return good for good according to the Holy Quran هل جزاء الا حسان الا الاحسان It makes no difference whether the doer of good to us is a Muslim or a non-Muslim.

He also read out to them the following verse of the Holy Quran :—

يا ايها الذين آمنوا اطيع الله و اطيع الرسول و اولى الامر منكم

O Muslims, obey God and the Prophet of God and those who have been put over you in authority. It was for the first lane that a Quranic verse was cited in surport of the British Raj. The idea was revolutionary but nothing short of revolution would have done. Muslims thought that it was their religious duty as Muslims to rebel and fight against the British rule. Their motive was religion. To counteract it, the help of religion and the Quran was necessary. This is the point which differentiates the work of Sir Sayad Ahmad Khan and his school from that of the Prophet of Qadian and his followers Loyalty to the British Raj in India was a political policy with the former while with the latter it was religious. Only those people who know the East and Muslim psychology can fully value the importance of this difference.

Ahmad (peace be on him) preached this point with the sincerity, the vehemence, and the constancy of a prophet. His utterances on this point were clear, definite and strongly persuasive. He did not satisfy himself by preaching to Indian Muslims only but wrote books and pamphlets in Arabic and Persian and distributed these mostly free throughout the length and breadth of the whole Muslim world. He never let slip any opportunity to inculcate loyalty to the British rule upon the Muslims generally and upon his followers particu-larly. All his books, public lectures and speeches, notices at critical times and published documents on his table-talk are witness to it.

His personal example and preaching made a deep impression on his faithful and true followers. And now to be loyal to the government and support it actively according to one's powers and possessions is one of the conditions of initiation into the Ahmadiyya Brotherhood.

But the influence of his preaching was no small over the general Muslim public. Though they not believe Ahmad in his claim to Messiahship, still it was after the proclamation of Ahmad's policy and after his long and persistent preaching that we began to hear from Muslim pulpit and platform that to make holy war on the British people was unlawful and was contrary to the teachings of God and His apostle, and we began to read in the Muslim publications that India was as much a Muslim land as any other country on the face of earth. The reason was that Ahmad has challenged them, not on his own authority but on the authority of the Holy Quran, the admitted basis of Muslim ethics and conduct. For the members of the Ahmadiyya Movement the authority of their leader and his personal practice were enough to settle the matter for all futurity. An Ahmadi wherever he is, is a staunch and sincere friend of the British people. Following the example of his holy and beloved leader every Ahmadee propagandist's time is devoted to preaching loyalty to the British Empire by reminding Moslems of the benefits which Islam is deriving from Pan Brittanica. The real value of an institution can only be fully realised when tried in practice. So a missionary of Islam alone can fully realize how important and necessary is the existence of a peaceful but strong government for the successful continuation of his useful work. Islam has a grand opportunity under this empire and it will be to injure the interests of Islam itself to disturb its peace.

The writer of these lines has the personal experience of preaching Islam in the British Isles and retains a great hope, that if the Muslim preacher perseveres for a time, the majority of the British people will become Muslims. So it will be a pity if the relations of Muslims and Britons be disturbed or em

bittered in any way.

A peculiarity about the preaching of Ahmad (peace of God be upon him) was his claim to be the Promised Mahdi. Orthodox doctrine of Mahdi was extremely dangerous. It was believed that Mahdi would be a prophet of sword and fire in conjunction with Jesus Christ who will duly descend from heavens for his support. This Muslim prophet of latter days will offer only two alternatives to the non-Muslims—the sword or Islam. All the accompanying signs had been fulfilled. The very fulfilment of these signs and the general downfall of Islamic powers had convinced the people that the appearance of Mahdi and the time of waging religious wars against all infidels was near at hand. There was a general unrest in the Muslim world and an unscrupulous man like the Mahdi of Sudan had shed much useless and innocent blood.

At the time when the condition of the country was so agitated, Ahmad (peace be with him) proclaimed that he was the Promised Mahdi and Messiah, but against the expectation of general public he was come not to fight, but to preach against the false notion of a coming holy war. He told the Muslims that they had fallen in the same error as did the Jews of the time of Jesus. The Jews at the time of the appearance of Jesus were expecting a warrior Messiah to expel the Romans from Palestine and restore the Jewish people to the independent possession of their old kingdom. But their expections were not fulfilled and the Messiah or Jesus appeared as a peaceful man. In the same way, when the Muslims were expecting a warrior Mahdi to free them from the yoke of Christian powers Ahmad (peace be with him) came to them, not to lead them to a successful war, but to bring them back to true Islam and tell them that to fight for the sake of religion and cherish such hopes was wicked and against the will of God, and injurious to Islam and the Muslims.

Thus the accepting of Ahmad fundamentally involved the total rejection of the whole doctrine of war whether at the present or in the future.

As long as the doctrine about the coming of a warrior Mahdi was not proved false and contrary to Islam there was always danger of a Muslim rising, because if it was lawful for the Mahdi to kill every non-Muslim, it was lawful for an ordinary Muslim to do so. Ahmad by explaining the true nature of his character saved and averted the danger of a holy war for all times. It is especially so in the case of an Ahmadi, because if he takes part in any such movement, he falsifies the claim of his own teacher and master. So an Ahmadi is loyal to the powers that be like an early Christian on principle. He is also trying to conquer Europe for Islam, but by peaceful preaching of the sublime truths of Islam and heartfelt prayers.

وآخر دعونا ان الحمد لله رب العلمين

AN ENGLISH DAILY
ON OUR
Translation of the Holy Quran.

New India of September 2nd, 1916, says.—

The Holy Qur-an with English Translation and Explanatory Notes, etc., Part I. Published under the auspices of Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, the Second Successor of the Promised Messiah, by Anjuman-i-Taraqqi-Islam, Qadian, Panjab, India. Price ordinary paper, Rs. 2.

This publication deserves a welcome, encouragement and sympathy. It is published by a sect of Muhammadans who believe that the "Promised One" the second Messiah has already appeared and whose religious life centres around this assumption. With this we have, however, nothing to do, and we make special mention of it, because the work before us derives its value from quite other things than theological belief of its promoters. It is simply an attempt to bring the Koran (or Qur-an) within reach of all English reading men. Is a version which shall treat the text with all the love care and reverence of which no outsider—however learned and well intentioned—could be capable. A body of Arabic and English scholars and theologians co-operate in producing the version, and the result may be for the Muhammadan English sepeaking laity what the English authorised version of the Bible has been for the British speaking Christian laity.

The work has been planned on a very broad and comprehensive scale.

First the Arabic text is given in excellent, truly calligraphic type, in the original script. Then follows a transliteration into Roman script. Next come very full and most varied notes and explanations. Lastly foot notes give

an abundance of cross-references to the whole Koranic text. Introductions and alphabetical indexes are also supplied. The breadth of conception of the plan will be plain when it is said that the first part, covering about 120 quarto pages, does not even finish chapter 2 in addition to the very short chapter 1.

Not only Muhammadans ought to take an interest in this new publication, which certainly will contribute to an enhancement in them of the knowledge of the sources of their own religion, but all who are interested in religion in general, and especially all liberally minded Christians ought to study this interesting and important book. Its greater value is that it illustrates Muhammadanism as seen and felt from within, and not from without, as is the case with so many publications about the religion written by Missionaries and foreigners, and life thus created into the pages of the work makes it accordingly very fascinating reading. The material execution is excellent, save for the small type Arabic quotations used in the notes. This type is ugly, and below the typographical standard of the rest of the work. The few Hebrew letters appearing in the pages are still worse, they are ridiculously uncouth and inadequate in form. This is a pity as good Hebrew type and better Arabic type are available in Madras. For the rest, the printers, Messrs. Addison of Madras, should be praised for their work.

It goes without saying that the above restrictions only refer to external and minor blemishes. As to the work itself it deserves a large measure of success, and we are glad to announce its appearance and give it our heartiest recommendation. It should meet with generous support.

'*The Evening Times*' of Glasgow in its issue of August 3rd, says :—

The change in the Mohammedan world fore-shadowed by the rising in Arabia against Turkish rule has naturally excited increased interest in Islam among the Western

nations of Europe. For the present the Sultan of Turkey has been divested of the Khalifate, and it will be well for Moslems everywhere if the Grand Shereef of Mecca is able to maintaion the position which he has gained by his recent action. Increased interest in the welfare of the adherents of one of the great religions of the world may be expected to breed interest in its creed and history. By a singular coincidence the new epoch in Moslem affairs is marked by the appearance of a new English translation of the Koran. This work is, we learn, an outcome of the Ahmadiyya Movement, which claims to be "the only true manifestation of Islam of the present day." It will be pulished in parts at stated intervals by the Anjuman-i-Traqqi-i-Islam, Qadian, Punjab, India. That organisation is represented in this country by Mr. Qazi Abdullah, B.A., 41, Great Russell Street. London, W.C., who is Honorary Secretary of the London Branch of the Ahmadiyya Movement.

Many English readers in the past became acquainted with the Koran through the translation of George Sale, which appeared as for back as 1734. But there was at least one earlier English translation, published in London in 1649, from the French of the Sieur du Ryer, Lord of Malezair, who in his time enjoyed the favour of the Grand Seignior, and made his version from the Arabic. In recent times those interested in Mohammedanism and other historical studies have been deeply indebted to Edward Lane, Sir William Muir, Richard Burton, John Payne, and other writers. There must therefore be a considerable constituency both in this country and in America, who will welcome this new edition of "The Holy Qu-ran," which includes both the Arabic text with a transliteration in Italic lettering and an excellent English translation. But, for the English reader, the most striking feature of the work will be found in the marvellous array of explanatory notes which accompany the text, and give evidence of the most painstaking study and research on the part of the editors. The hurried glance through this mass

of information, which was all that was possible at the moment, shows the wriers frequently in highly controversial mood. We mention that not by way of detriment but rather the reverse and venture to hope that the spice of controversy may attract Jewish and Christian commentators alike to the views of the members of the Ahmadiyya Movement. A word of praise is due to the printers, Addison and Co. (Limited), Madras, who have done full justice to what must from the technical side have been a very difficult task.

'*The Madras Mail*,' for 14th August, 1916, says :—

TRANSLATION OF THE KORAN.—We have received from Qadian, Punjab, the first part of a new edition of "The Holy Koran" with English translation and explanatory notes, published under the anspices of Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, "the Second Successor of the Promised Messiah," by the Anjuman-i-Taraqqi-i-Islam. *The translation is accompanied by voluminous notes, explaining the text according to the Moslem theology, and the text and translation are printed together.* It is proposed to bring out the translation in thirty regular instalments, of which this is the first : each part is issued at Rs. 2, but it can also be had bound and printed on superior paper at Rs. 10 and Rs. 15 per part The work is printed by Messrs Addison and Co., Madras.

The Indian Daily News of Calcutta, reviews the sacred work in the followings words :—

The Quran is a holy book, it is to the Mahomedans what the Bible is to the Christions and the "Geeta" to the Hindus; and as such it certainly deserves to be read not only by Mahomedans all over the world, but by all seekers after truth, who are anxious to acquire a knowledge of all religions, the essence of which, it may not be wrong to say, is the same. The Anjuman-i-Taraqqi Islam of Qadian, Punjab, who have undertaken an English translation of it and have just brought out the first part, therefore, deserve well of the community. The work will be completed in thirty

parts to which "an ample introduction will be added, which will be a comprehensive exposition of such important matters as require a detailed and lengthy discussion and cannot, therefore, find room in the notes appended to the translation." There are several translations of the Quran, but the editors justify their undertaking in the following words; "To remove all misgivings as to the necessity for the translation in the presence of those already published, we should like to say that the English translations, so far published, have been done either by those who were swayed by nothing but religious prejudice and whose object was certainly not the manifestation of truth, but the pesentation of a ghastly picture of the Holy Quran before the world ; or by those who had no acquaintance worth the name with the Holy Quran and the Arabic language, the result being that those translations are too poor reading to afford anything like a real insight into the excellences of Islam." To guard against any chance of error, the editors have based the meaning of every word first on the corroborative testimony of the Quran and secondly on the context, and not on current stories and popular tales. They have carefully avoided all those baseless tales and unfounded stories which, they allege, have grievously misled many a translator.

To Our Young Friends at College, III.

Our young friends will perhaps find following correspondence entertaining and instructive. It is a letter addressed to a brother dealing with the claims of the Ahmadiyya movement—

DEAR SIR,

Your favour of the 14th instant to hand, and thank you for the same.

You seem to be labouring under some misconception regarding the claims of this movement and to be inclined to think of it as one of those spiritual orders, we are familiar with, in Islam. It is not quite like that. I shall try to explain myself.

You must be aware that in Islam, as in all other revealed religions, there was one common feature in the promise of a great spiritual revival in the latter ages under the lead of a divine instructor called by different names in different religions. The Hindus called him the *Kali Avatar*, the Jews and the Christians called him the Messiah and his age the millenium. In Islam we expected a Messiah. The Parsis also expected a teacher. I can not recollect what name they gave him. Every system claimed him as its own. Now, the question was, whether there was going to be one common teacher for all the systems or a separate teacher for each. All these systems, excepting Islam was, as you may know, according to the Quran, local and temporary in their operations, preparing the world for the perfect teachings of the last dispension (namely Islam) which contained in itself all the permanent elements of the teachings of each, leaving out such as were dependent upon local conditions of place and time. It was like the history of the

development of human thought as expressed in human language, starting from one parent stock and branching off into innumerable dialectic variations according to the differing experiences of the race, some of them so diverse as to hide all indications of a common origion converging again to one common type as the advancing civilisation and culture off the nations tended to make them members of a common human community. Again to take another and more palpable illustration the devlopment of human social system. The race must have first begun with one family which increased and multiplied, giving rise to many distinct families each with its *pater-familias* exercising the powers of life and death. These families agglomerated into states and kingdoms, at first of a few square miles each, gradually waxing larger and larger till we have now the modern empires almost embracing each a hemisphere ; and the goal ahead is the one universal federation of the human race. These are but rough parallels of the case I have to illustrate. The factor of practical obstructions may prevent them from ever fulfilling their ideals, but nevertheless they clearly point out and define the ideal in each case—a universal currency for thought in one and a world-embracing state in another. Is there then any thing unreasonable in the claim of Islam that it is that world-embracing religion towards which all previous systems have tended? And as in the two previous cases, there is no further room left for the flight of human imagination beyond a universal language and a universal state, so, is there in reason any room for the human mind to revolt, if Islam claims to be the final dispensation after which mankind is not destined to see another till the day of its doom. Thus establishing the possibility of a perfect and ultimate religion, the next step is to show that Islam is that religion.

To him who is a believer in the phenomenon of revelations, it will suffice to say that unlike any other creed, it is Islam alone which can furnish evidence of the fact of its scriptures being a direct revelation from God, in arguments will stand the

scrutiny of the most exacting reasoner, and then to point out that the same scriptures do clearly and unequivocably claim itself to be the perfect and final dispensation intended for all mankind. With one who had no faith in revelations, the demonstration of the question will depend upon the following issues :—

(1.) Is the system fully comprehensive *i.e.*, does it take note of all the facts of human life and its relations ?

(2.) Are its injunctions based upon arguments drawn from the highest faculties with which man has been endowed?

(3.) Are its teachings in consonance with the eternal verities of human nature and the laws we see operating around us?

(4.) Will its teachings stand the test of practical result, in other words, have they in the past produced men who attained the highest object of religion, and does it promise to do the same now and at all times ?

Full discussion of these issues will require volumes, but even a consideration of their own cases, as presented by the different religions, will show that it is Islam alone, which is prepared to answer these all in the affirmative.

Islam, therefore, was the perfect, universal and ultimate religion of the world. It therefore followed that the Divine teacher of the latter days, about whom every system had had its prophecy, was to appear under the banner of Islam. Mirza Ghulam Ahmad (peace be on him) claimed to be that teacher. He founded no new system, he made no alteration in Islam. What was perfect could not be further perfected. The rich repast left by the Holy Prophet of Arabia (peace be on him) admitted of no further improvement.

What, then, was the mission of the new teacher? The question has often its basis in a misconception. Mussalmans of the present time are too often prone to suppose that they do not differ their predecessors of the time of the Holy Prophet in

the matter of doctrines, though they admit that there has been a great deterioration in actions. In thinking thus, they lose sight of the fact that doctrines and actions are closely inter-related. Any doctrine sincerely entertained is sure, very soon, to show its effect in actions and similarly any course of actions persistently followed creates its particular kind of belief which, at first unconscious and tacit, gets gradually to be more pronounced and ultimately comes to be accepted as a truth. This is the reason why Islam lays stress both upon right beliefs and right actions. I would compare this relation between action and belief to that between facts and theory. Facts added to facts go slowly to build up our theories which when once formed make it easy for us to explain new facts. Another parallel example is that of perception and conception. Perceptions build up our conception and the latter in turn give clearness to our perceptions. Now, whoever gifted with common human intelligence will make a survey of the Musslaman society, can not fail to admit that there is a vast gulf of difference between the course of life of the present Muslims and that of their predecessors of the days of the Holy Prophet. See their picture depicted in the Holy Quran and in history. Like lambs among the believers, like lions among the infidels, they gave up their homes, relations, properties and lives for the sake of God and His Prophet, embracing like a newly-wed bride the direst calamities, that so might the name of God be glorified and His message might reach the farthest corners of the earth. And what is the other picture? Grovelling, shrinking, selfish earth-worms, each intent upon swallowing up the other, proud, if one should have happened to stuff its maw with dirt or with the foul carcass of its brother. Will any body deny that so much of outward difference must necessarily imply a vast inner difference, I mean, a difference in beliefs or doctrines? Here was then one work for the promised one. Islam had not changed, Islam could not change But the beliefs and actions of the so-called Muslims were far from those of Islam, and this was what the reformer came to reform. This was his function as the Mahdi.

I said that Islam was like a rich repast left by the Holy Prophet (peace be on him). It was like the heavenly Manna, in which there were life, health, strength and grace. But the guests were reluctant. Some were incredulous regarding its origin, others regarding its benefits, others were afraid it would not agree with them. The new messenger had to combat this reluctance. To the incredulous he had to bring conviction by aguments and practical demonstration of the divine origin of the repast and the precious benefits it conferred. To the timorous one his words and life served to give courage and hope. To those, whom a wrong course of diet and wrong occupations had deprived of apetite, he administered the cordials of divine love and grace. But there were others, who were not only diseased, but had contracted an infatuation for their disease, who prided in their loathsome diet and their filthy lifes and sought to spread the same and to actively oppose the operations of the heavenly cure. These the new teacher had to overcome and overthrow through the help of the heavenly hosts. Such were his function as the Messiah.

From what I have said so far, you will have already found out the difference between the new movement and those spiritual orders of which traditions have come down to our days. The new movement is neither an order nor a sect. It is Islam entire, outside it there is no Islam. A mighty claim this, but nevertheless very reasonable and true and quite in the nature of things.

What is the relation of the new teacher to the spiritual leaders, who have been from time time appearing in Islam? They are all servants of the same master. The difference lies in the nature of their missions and in the ranks. The spiritual leaders came at time of minor and local disorders. There was then nothing like the general menace, with which Islam is confronted in these days. They were like local magnates who were equal and were expected to meet small commotions, e. g., inroads of philosophy, the excesses of schoolmen, the bigoted zeal of rival sects, the seductive influence of pseudo-mysticism

and the allurements of occultism. But when the country is ablaze with open and secret rebellion, when the mass at large become oblivious of thier fealty, when powerful enemies with their innumerable hosts are knocking at the gates, it requires a generalissimo vested with plenary powers to deal with the situation. Do you think obedience to one of those magnates or those who profess to act in his name, will exonerate one from answering the summons of the generalissimo? Never so, when such a one calls, every one must listen and obey, whoever stands back is a rebel or an enemy.

Therefore, brother! there is no standing back. The promised one has called. Whoever loves his sovereign, whoever would not be a traitor, let him come and follow.

Yours sincerely,

ABUL HASHIM KHAN.

The Ahmadiyya Mission News.

QADIAN.

The Eed came off on the 2nd of August, and the service was performed outside the town in an open lawn. After the service our holy leader delivered a very instructive sermon. With his usual eloquence His Holiness explained to the audience that the advent of every messenger of God was an Eed, and the advent of Ahmad the Promised Messiah, being no exception, it was incumbent upon every true Ahmadi to celebrate this grand occasion with the zeal of early Muslims and to see that the truth of Islam might spread over the whole face of the earth.

The 4th of August, 1916, being the second anniversary of the great war, our holy leader prayed for the success of the British arms and in his Friday sermon enjoined the faithful to obey the commands of Ahmad, and always to bear in mind that loyalty to the government was a religious duty, being an important part of the teachings of Ahmad.

ENGLAND.

Our London Missionary, Qazi Abdullah, B.A., B.T., has removed to a new address, the new rooms occupying a more central position in the city are large enough for our Ahmadi brethren in England to offer their prayer in congregation. The new house has been named Ahmadiyya Movement, and is situated in 41, Great Russell Street, London, W. C. The Eed service in London was led by our Missionary Q. Abdullah; and after the service he delivered a sermon which was fit for the occasion and was attentively listened to.

Brother Evans whose conversion to Islam was announced last month writes—

In gaining Islam I feel I have declared the truth. *It is*

impossible to express the joy one feels and the sincerity that prevails among the Ahmaddiyya Community. Thank God there is not that strangeness one so often finds. *Brother F. M. Sayal and Qazi Abdullah afford good examples.* I cannot say how much I owe to them. I am better able to appreciate them than to express in words my gratitude.

MAURITIUS.

Our learned missionary in Mauritius and his energetic colleagues are working with ever increasing zeal, and aredoing their best to spread the truth. They commenced their visits to Port Louis, the Capital of the Island, and propose to secure a large room there to serve as Ahmadiyya Lecture Hall. The learned missionary was invited to an 'At Home' given by H. E. the Governor, and His Excellency was pleased to receive the Maulvie with honours that he deserved.

CEYLON.

There is at present great excitement among the non-Ahmadis in Ceylon. Nevertheles our mission is flourishing. Brother Mr. Mohd. B. W. Lye has sent the following interesting acoount in his last letter :—

"Our Anjuman's work : we are still making headway. You will be glad to hear that we have printed a Tamil pamphlet. In the inner cover page is the Tamil translation of the late Bro. J. L. M. Abdul Aziz's letter to the Promised Messiah (peace). You can just imagine what a sensation it must have created in Moorish circles. Mr. Thaha and his party of friends are the targets of every anti-Ahmadi. What can our opponents do? Nothing except showering curses. You will hear soon that the Moorish community is making to the truth of our Holy Movement, and some prominent leaders are known to be Ahmadees at heart. They are all men of wealth, influence and intelligence. They are waiting for a suitable opportunity to declare their faith publicly."

Our blessed leader has been requested by Moorish sympa

thisers of the Ahmadiyya Movement to send some missionaries to Ceylon. The petition says, "The present is the most critical time for the Ahmadis. They are striving every nerve to make the masses understand matters." The petition is receiving due consideration and it is proposed to send some missionaries at an early date.

FRANCE.

Brother Dr. Abdullah from Rouen, France, writes, "Most of the gentlemen here have read 'Teachings of Islam.' They appreciate its contents very much and say 'the book has removed a lot of misinformation that was given to them about Islam.'"

INDIA.

Our missionaries in different parts of India are achieving notable success, and it is to their credit that application for initiation into the holy movement are pouring in from all sides. Maulvi Fazil Sheikh Abdur Rahman of Azhar, Egypt, was sent out for a discussion with a non-Ahmadi Maulvie in the Amritsar district and the learned Sheikh returned after soundly beating his adversary. Sheikh Muhammad Yusaf, Editor, "The Noor," a convert from Sikhism, had an interesting and lively discussion with a representative of the Sikh faith at Nawashahar, District Jullundur, and he succeeded in convincing his hearers that the Founder of Sikhism was a Muslim. Another important debate took place at Tanda, District Jullundur, Maulvie Hafiz Raushan Ali, one of the great Ulema of the Movement, was opposed by Maulvie Sana Ullah of Amritsar, and through Allah's grace the learned exponent of Ahmad's teachings came off with flying colours and impressed upon his audience that the Ahmadiyya Movement was the only true Islam. Maulvie Sayad Sarwar Shah, Fazil and Commentator, and Mufti Muhammad Sadiq, M.R.A.S., are out on a missionary tour in the North-Western Frontier Province.

A Freethinker's View of Suicide.

The *Truth Seeker* under date 12th August, 1916, thinks a Freethinker not only "happy" but "happier" than a religious man. Yet it endorses the defence of suicide by one of its contributors—a Freethinker who is bold enough to attribute the same, at least in a modified form to Ingersoll, the arch —Freethinker, the head and front of the movement. Yet happiness and suicide are poles asunder. But it was a forgone conclusion. Macbeth—like they have murdered sleep yet un-Macbeth—like they claim a sound one. And they don't. We quote in full what its contributor has to say in defence of suicide.

"There appears to be considerable uncertainty and misapprehension regarding Ingersoll's utterances on suicide. By his enemies it is charged he gave a lecture approving of it and that as a result a number of persons committed the deed. In answer to the charge it has been denied that he ever gave a lecture and it has been said the whole story is false.

There is no doubt part of the story is false, but on the other hand there exists in the minds of those who reply to it either a haziness as to the facts or a failure squarely to face them. This is unfortunate, for there is upon the whole nothing discreditable about the matter ; all that is needed is intelligent explanation and discussion.

It is true Ingersoll never gave a lecture on suicide, but it is a fact, unless I am greatly in error, that he issued a public statement favoring suicide under certain circumstances. Whether as a result any unfortunates were encouraged to end their troubled existence I do not know. Even if they were it would not necessarily prove the ideas erroneous. It is fact also that subsequently and apparently in part as the result of severe criticism he decidedly modified his remarks.

The original statement was, as I recollect reading about it, either a newspaper story based on an interview, or an article written by Ingersoll himself. It was printed in one of the New York newspapers, the *World* or the *Journal*, I think, and probably in the Sunday issue. The article can be found in the Dresden edition of his works, in one of the volumes containing interviews, etc., as can also the later explanations and qualifications.

The impression given me by the statements taken all together was, that he felt the original article was too sweeping, that it was in part misunderstood by the public, that it was even in some degree indiscreet ; and that he was endeavoring in his explantions to go farther than he wished in the other direction to counteract the misunderstanding.

Personally, I could not help regretting that he was not more circumspect in the original statement and did not then hold his ground. For he did in effect partly withdraw from his position, and it is the only instance I recall where he ever did this.

But his stand on the subject is one of the things that has made me admire Ingersoll. It was one of the great blows he struck for the rights of mankind. For in very extreme circumstances it is a right, a very sacred right—and a solemn duty. In earlier times it was taught that suicide is never justifiable. Tyrants encouraged the belief in their subjects, for it would have been embarrassing had there been any way of escape for the common people from the slavery and endless wars.

The consciousness of this right would not increase suicide ; rather it usually acts as a deterrent. In the dark times in our lives it does no harm to descend in thought to the brink of the great beyond. After considering all the interests of life one feels refreshed and relieved, and resolves not to take the step so long as there remain possibilities of future joy, nor, so long as one is able to be of use, to put upon the equally weary shoulders of others the part that is ours to bear.

This was Ingersoll's view, I am very certain.

PROTESTANT PERSECUTION.

"Calvin himself carried out his doctrines to their utmost limits. In the city of Geneva, which became the bulwark of Protestantism, he made the church the one great power, and ruled men's beliefs as well as their bodies with a rod of iron. No greater intolerance or tyranny in religion was ever exerted by the Inquisition than that shown by Calvin in Geneva. The burning at the stake of Michael Servet for heretical beliefs, October 27, 1553, is only one of a number of similar acts of persecution. The hand of the church was felt in the smallest part of the family and public life. All were required to attend church; those guilty of blasphemy, drunkenness, witchcraft, were hunted out and punished; even boys were sent to prison because they indulged in the innocent games of youth. Between the years 1542 and 1546 fifty eight people were slain and seventy-six banished. In 1545, in three months, thirty-four were decapitated, hung, or burnt. As Dandliker says in his monumental History of Switzerland the whole life of the citizens, was under sharp control. A word of discontent, or against the church, led to arrest. All pleasures and amusements were limited; theatres and even the inns and taverns were closed. A certain man was accused in 1545 of having made fun of Calvin; he was forbidden to visit the tavern for a year. A woman called Calvin a bad man; she was sent to jail. A certain member of the church named Ameaux declared Calvin to be a bad man and a false teacher. This aroused the wrath of Calvin : ho said this was as bad as blasphemy against God himself, and he was not content until he had forced Ameaux to make a public apology, and, clad only in his shirt, with torch in hand, to go through the city and to stand in the three public squares, openly confessing his sin."—*Christian Advocate, July 27th*, 1916.

Pre-eminence of the Quran to other Religious Scriptures.

(*From the writings of the Promised Messiah*).

The superiority of the Quran to other Scriptures and the validity of its claim to be the exponent of the only acceptable religion of the present age is based on among other the following considerations :—

1. The fact that it is a direct revelation from God has its evidence in arguments which can not fail to satisfy the most exacting reasoner.

2. The principles of salvation which it expomeds are in entire consonance with the eternal verities and the laws of nature.

3. The doctrines which it inculcates have their soundness and perfection established by the strongest arguments.

4. Its commands are in perfect accord with justice.

5. Its teachings are free from all kinds of '*Shirk*' (polytheism) and heresy.

6. It declares most forcibly the unity, the grandeur and the perfection of God, and does not impute to Him any stain, defect imperfection or any unworthy attribute.

7. Its teachings are not only empirical, but are always accompanied by arguments leading to perfect certainty regarding their truth.

8. It indicates with the most convincing arguments all the evils, defects and impurities which mar the beliefs, the actions and the words of men.

9. It teaches all the rules of morals and conduct which go to make a man a man.

10. It denounces every vice with a severity proportionate to the measure of its seriousness and prevalence.

11. The directness, force and simplicity of its teachings clearly mark them as the expression of the will of God, and a counterpart of the laws of nature.

The Teachings of Islam

BY

MIRZA GHULAM AHMAD,

The Promised Messiah and Mahdi, and Founder of the Ahmadiyya Movement, Qadian.

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OPINIONS.

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The Spiritual Journal, Boston:—"Pure Gospel."

The Bristol Times and Mirror:—"Clearly it is no ordinary person who thus addresses himself to the West."

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Mr. George Bain, Wick Paris Carnegie Free Public Library:—"The ideas are very thoughtful."

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VOL. XV.] OCTOBER 1916. [No. 10

بسم الله الرحمن الرحيم
نحمده و نصلی علی رسوله الکریم

A TRANSLATION.

How Prayer may be Accepted.

(By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Second Successor of the Promised Messiah.)

واذا سالک عبادی عنی فانی قریب ۰ اجیب دعوة الداع
اذا دعان فلیستجیبوا لی ولیومنوا بی لعلهم یرشدون

Tr. And when My servants ask thee concerning Me (tell them that) I am nigh (unto them). I answer the prayer of a prayerer when he prays (unto Me). But let them hearken unto Me and believe in Me, that they may proceed aright.

It is with Divine grace and favour that I wish to say something as to the best method of praying with a view to its being made acceptable in the sight of God and state those conditions whose fulfilment brings one's prayer nearer the throne of the Almighty. It should be borne in mind that God is our King and we are His subjects. He may accept or reject, it is no business of a subject to insist on the acceptance of his prayer. If he does so, he is in no sense of the word a subject; he is, as it were, the ruler and God his servant; for if a person is compelled to accept the demands of another, he is no whit

better than a slave. A master can never be forced to accept all that his servant demands of him; on the other hand he is quite independent; he may accept or reject, he is not to be blamed. As God is not only our Lord and we His servants, but He is also our Master and Creator and we His slaves and creatures Even between lord and servant, the relation is so delicate that a servant cannot impose his will on his lord. How presumptuous and derogatory would the attitude of a man be if he were to impose his own on his Creator, Sustainer, Cherisher, Master and Lord. If a servant sets up a claim to making his master bow before his will, I would call him a vain boaster and a braggart. A servant should ever be true to his serving attitude; he should always limit his thoughts and acts to his position. He should never overstep the bounds of service into those of a mastership.

Hence if a person arrogates to himself the position of a master and says that he would believe in God so long as He answers his calls and accepts his prayers without even a seeming rejection, such a person is, as it were, arrogating to himself the position of the Deity. Therefore to entertain such ideas is utterly foolish and unthinkable, and it is only the ignorant and the illiterate that indulge in such thoughts A wise man will ever chew such fancies, though, unfortunately some of the Musselmans themselves have quite unreasonably come to think in the same way, which is due to the fact that they are steeped in barbarism.

I must, therefore, clear my position at the very outset that I do not wish to set before you any such rule or formula as would gain sure and certain acceptance with God. I do not, nor can I, wish to see God who is our Master and Creator in the capacity of a slave or servant, nor a devotee with his position quite reversed. He has been our Lord, Creator, Master, Sustainer and Cherisher from *eternity* and so will He continue to be to *infinity*. Man has been His servant, creature and slave from all eternity and will remain so to all infinity. Even

when in paradise he has attained the topmost rank, will man continue to be God's servant and slave. Therefore entertainment of such hopes and indulgence in such fancies exposes a man to a divine anathema. My position then is quite clear; I am no believer in this wholesale business. But I must admit at the same time that there are ways and means by which a man, so far as relation between master and servant goes, *can please God into having his own way.*

A SPECIAL WAY OR THE WAY OF THE ELECT.

There is a special way by which prayer may be made acceptable in the sight of God. But every man cannot follow it; it is open to the few alone; for it is not an art which can be acquired or cultivated, but a natural gift which is inseparably associated with the spiritual geniuses. It is an appurtenance to rank. I may go so far as to say that one who has attained that rank may have all his prayers accepted. That may sound a contradiction of my own statement which I made at the very outset that one should not try to impose his will on the Deity by demanding the wholesale acceptance of his prayers. This seeming contradiction will be removed when I explain what I mean by that rank.

I always call that rank by the name of *instrument or mouthpiece*, which has to obey the one that wields and plies it. If the tool does not work, the fault does not lie in it, it is in the person that wields it. Now no one wishes to see its tool in an unworkable or unworking condition when he needs it most. On the other hand it is his great desire to see it working whenever and wherever he uses it. Similarly there comes a period in the life of the sublime spiritual genius when he is no more than a tool in the hands of the Almighty. He never eats until he is made to eat by God; he never drinks but when he is made to drink by his Master; he never hears but at the order of his Creator; he does not wake but when he is made to do so; and he never goes to bed unless he is asked by his

Sustainer. In short all his movements are swayed by divine influences. The Holy Quran refers to this stage in the spiritual advancement when it says :—

ان صلوا تی و نسکی و محیای و مما تی للہ رب العلمین

i.e., verily my prayer, my sacrifice, my life and my death are all for the sake of God who is the Creator, Sustainer and Cherisher of the world. Such a person has all his prayers heard and answered, since they are not his ; they all originate with the Supreme Being at Whose instance the mouthpiece bursts forth into those prayers. To hear all such prayers does not in any way impair Divine authority, for in reality the prayer emanates from divine source, therefore such a prayer is sure to be accepted. To illustrate it, I may take a homely instance.

Whenever an officer is on a tour of inspection, all subordinates lay before him a list of requirements. For instance when a Deputy Commissioner is on tour in a tahsil, the tahsildar will submit a list of requirements, some of which will find acceptance in the eyes of the inspecting officer, while others would be rejected outright or postponed to some other occasion. Yet sometimes the Deputy Commissioner himself detects a special need which has escaped the notice of his subordinates. He would then draw the attention of the Tahsildar to that requirement and order him to send an application to that effect. Now such a requirement is sure to be sanctioned as it has been seen, suggested and instanced by the sanctioning authority. Similarly God sometimes inspires a man to utter forth a prayer which is sure to find ready acceptance with him. That is done to manifest the rank of the person and the estimation in which that person is held by God. He cannot but pray for the thing which God wishes him to pray for, and if he happens to digress for something else he cannot find expressions for it, since his heart, brain and mind are quite at divine disposal. He then gives expressions to nothing but

what Allah wishes him to speak. To such persons only two ways of praying are open. They are either told through divine inspiration, complete manifestation or direct revelation through the agency of an angel that they should pray to the following effect, or when they are about to invoke God for something which is not to be granted, divine intervention distracts their attention and turns away their thoughts from the object in view, so that there is no concentration of attention. Their motives are changed and the desire for the thing aimed at so completely obliterates it that not even a trace of it is left. They forget the words, the manner and the aim, with the result that divine words alone find expression and their tongue begins to flow with the divine stream. They wonder at what they wished to say and what was actually flowing out of their mouths. So comprehensive and absorbing a character does such a prayer sometimes assume that the prayerer himself thinks that he has devoted but a few minutes while as a matter of fact, hours and hours together are sometimes spent. He cannot feel and appreciate the passing of time. He is so taken up that his heart and mind are drawn away from this world to God who is all in all for him. But this is a process which cannot be recommended to every man, since it is the necessary adjunct of rank or grade which is not wholly in the power of man to acquire, therefore it would be useless on my part to dilate on this subject. I shall try here to sketch a method by which most prayers, if not all, may be made acceptable in the sight of God.

FIRST METHOD.

This one is indicated in the verse which I just read at the outset of my address—

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ
إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

i.e., When My servants ask thee concerning Me, that is, how prayers are heard, tell them that I am the best one to fulfil

their desires, for one of My attributes is My nearness to everything, to the prayerer, the prayer itself and the thing prayed for. One cansay that nearness is no guarantee for the realisation of one's aim. For instance a chaprasi has an access to the royal court, yet he can not take a chair in the durbar and sit on it in the full court. So is the case with the umbrella bearer, he cannot of course occupy the chair of the Prime Minister. Similarly proximity to God can not bring the prayerer any the nearer to the divine acceptance. The answer to this objection is to be found towards the latter part of the verse namely فليستجيبوا لي *i.e.*, they should loyally accept all the commandments and act accordingly, conforming all their acts and movements to the Divine Law. The result would be that their prayers would be accepted on a larger scale; for a servant only makes himself deserving of a reward at the hands of his master, when the latter is highly pleased and satisfied with his services.

THE WAY TO SECURE A PRIZE.

No servant can hope to get any thing against the ill-will of his master. This is not the way to win a prize, for irritation is not the best of times for the giving away of prizes. Even the young ones think better than apply for something to their parents when they are not in their happiest of moods. On the other hand when they see that their parents are pleasant to them, they pester them with this thing or that. So even the children who are not far advanced in their reasoning faculty know the time best suited to their importunities. It would be well to bear in mind that God's displeasure is not without some reason. Therefore to have one's prayer accepted one should think over his acts and deeds, and see whether he has not done anything against the Divine Law. Everything that he does must conform to the law of Islam If such a state of things is created and developed, then it is sure he shall find his prayer answered.

I may take another homely illustration. A bright boy is ever in the good graces of his school master. He can have his master's ear better than any other boy. So whenever his class-mates feel disposed to get a holiday, they would depute the bright one amongst them to plead with their master. Why they do not despatch a less bright one is the fear lest their master's suspicion be raised. It is generally seen that the bright one is very often able to prevail upon his master's good will and get a holiday. God also accepts the prayer of him who pleases him. That is why we have the injunction فليستجيبوا لى i. e., hearken to what I say and live up to it. Elsewhere in the Holy Quran we find God calling himself the friend of a believer. The Promised Messiah (peace be with him) used to remark that the word friend was misunderstood by the people. A friend did not mean one who would always say *yes*. A friend is he who would have his own way sometimes instead of giving way to his friend's will. That God is the friend of the believers simply means that He accepts many of the latter's prayers. In other cases the believer must resign himself to the will of God. Therefore the substance of the verse under reference is that if a person wishes to see his prayers granted, he should act up to the divine commandments. The question of reciprocity should ever be kept in view. If the conditions of this reciprocation are fulfilled, God undertakes to remove all the obstacles and pitfalls in the way of the believers.

SECOND WAY.

The second way follows the first. In the verse under reference فليستجيبوا لى follows وليؤمنوا بى i.e., the person should believe in Him. Here is a seeming case of tautology or even redundancy, for one who loyally accepts divine behests and acts up to them, will assuredly believe in them. For instance one who says his prayers regularly, pays tithes or legal alms, keeps fasts of Ramazan and performs pilgrimage, will not do these things in a formal manner, for that is against the right

interpretation of the word فليستجيبوا لي which means hearkening to the call of God and acting up to it. To obviate the difficulty it should be remembered that the word 'belief' ايمان in the order وليؤمنوا بي refers to something quite different, lack of right understanding of which has led to the rejection of many a prayer and consequently proved a stumbling block in the path of many. What kind of 'belief' is meant I shall just indicate. A person should not only act according to the Law and pray to God, but he should also have faith at the same time that He hears and answers prayers. There are many who faithfully follow the law; their hearts are also filled with divine awe and reverence; they pray fervently and with a sincere devotion, yet there lurks in their heart of hearts the fear that their prayers would not be responded to since the thing asked for is too much. They try to exonerate this disbelieving, fearing disposition of theirs by saying that they are too sinful to see their prayers being granted. Some such devilish notion gets hold of their minds and the result is that their prayers are deprived of the grace attracting essence. To guard off against such a disbelief, we are also told to believe in the divine grace that is ever ready to descend upon us however great the thing asked for might be or however black our sins appear to be. This certainty coupled with the prayer goes far to make a person deserving in the sight of God. Shake off this certainty and your prayers all end in smoke. It is no use prostrating yourself and bedusting your nose and forhead. Even if you rub off your nose with constant prostration, and get hoarse by frequent crying, your prayer will be of no avail, since you lack the necessary ingredient. He who has no hope, and is without any trust must find his words evaporate into the air.

Never despair of Divine beneficence.

The Holy Quran says لا تقنطوا من روح الله i.e., despair not of God's mercy. Such a thing will only be done by a thankless grudge, else, one who has seen thousands of divine signs and been favoured with many a blessing will never entertain the

idea for a moment that God would not fulfil such and such of his needs. However miserable and dangerous may his condition be, and however greatly may he be surrounded with difficulties and calamities, he must needs think that God can remove all these hardships in the twinkling of an eye. Even if he has been at prayer for a considerable time, say even twenty years, and though that prayer may not have been heard since, yet he must have faith in God's goodness and hope to see his prayer fulfilled one day. So perseverant and constant should he be at his prayer that he should only desist when God commands him to do so. If his prayer is not heard, he would have at least the satisfaction to know that he has been favoured with divine revelation. Let him continue at his prayer, whether it is heard or no, for if not heard this time, there is time for it yet. He should await for another opportunity, and never mind the present refusal. Take the case of a child. Sometimes his parents refuse to accede to his requests. He asks for a penny but he is refused. Again and again does he come to the subject and in the end he gets what he wills. If child is the father of man, he is the teacher of man also. Let a man do to God what a child does to his parents, for God is more loving than parents. So never tire of asking and praying. The Promised Messiah (peace be with him) would often remark that beggars are of two kinds. A type of them is called نرگدا i. e., masculine beggars, who would never leave a door until they have had their will. The other kind are known as مرگدا or proud beggars, who would call once and getting no answer would depart. So he (of blessed memory) would very often remark that a person should call at the divine door like the former kind of mendicants who would never leave any threshold until their prayer is granted. Even if you fail in getting your object, you are sure to derive some sort of advantage. Therefore the second way is that a person should be persistent, insistent and constant at his

prayers like the *nar-gadas* (or sturdy beggars). He must make up his mind that he would not desist until he gets something, no matter how long he might have to wait. He should have faith that God would attend to his call come what may. Let him flee the idea of God's non-responsiveness as he would flee the devil. He should continue praying even if he finds the object of his desire almost vanish.

An episode in the life of a great man.

A good man would pray to God every day. Once while he was busy in his devotions, a disciple of his chanced to enter his closet and sat by in a reverential mood. The man of God received a revelation which Providence made that disciple also hear. Reverence and respect for his master made the disciple keep his peace for the time. He did not even so much as allude to it. Next day curiosity brought him back to the closet at the time when his master was at his prayers. But to his great surprise the same revelation did strike his ears. He was silent even for that time. The third time when he found his master being the recipient of the same revelation, he could not help expressing his pent up feelings. For three days, he said, he had heard his master being informed through direct revelation that his (master's) prayer was unacceptable, why, then, did he continue at it when it was never to be answered ? At this the master could no longer control his temper. He was a foolish novitiate, he said. Three denials had turned his wits into advising his spiritual guide to leave off praying altogether. For thirty years he had been at it and every day would God tell him that his prayer would not be accepted. Yet he had not given up the game, nor did he give up all hope. His business was to pray and God's was to accept. Why should he poke his nose into another's affair. "God is doing his own work and I am doing mine." Next day, it is recorded, that he received the divine revelation that all his thirty years' prayers were heard. So we should not despair of God's mercy, since despondency stirs up the divine wrath. A despairing man

man should ponder over the blessings he has already received. Why should he be despondent for the future? He must continue praying until he receives the order, "Thou shalt not pray." But he should not desist at "I am not going to accept your prayer," for this refusal only means that the man must continue, as the time had not arrived to make his prayer heard. If God had meant not to hear his prayer at all, instead of saying that He was not going to hear his prayer, He would have said, "Don't pray for this" or "I order you to desist from this prayer." Those that are recipient of divine revelation are thus forbidden. As to others, they gradually come to feel a kind of disinclination for the thing prayed.

One should not conclude from this desisting from prayer on the part of the holy persons that they are seized with despair, for they do not believe for a single instant that God can not or will not grant their request. As a matter of fact they feel a kind of aversion for the thing. Therefore if during the course of a prayer for a thing, one feels a kind of aversion for the thing coming over him, he should at once desist from praying any further. Sometimes a man finds that circumstances have arisen, while he has been at prayer, that a favourable reception by God would imply the violation of the Divine Law.* It is time for him then to desist.

Attention was drawn by me at the very outset of my address, to the personal purity and practical virtue of the prayerer, which could only be attained by acting on the divine injunctions as laid down in the Law. One could say that that was an uphill work, for he needed prayer even for the bettering of his deeds and actions. There was need, then, for simpler and easier methods. So I now take up those methods that are

* An apt illustration of the contingency referred to above is the case of a man who prays for the hand of a certain woman. But before his prayer be granted, he finds her marrying his father. Now Law declares her unlawful for him. If his prayer be granted, there is the case of a breach of Law.

quite easy. Even a beginner might practise them. They may seem very common place, yet they are very important, for they are productive of great results.

THIRD METHOD.

Love me, love my dog is a trite saying. It is our every day experience that a man who does some office of kindness towards our dear or near ones, wins our gratitude. The parents would feel thankful if their children are saved. You would never find a parent arguing the other way, shaking off all gratitude since the piece of kindness was done to their child and not to them. It is natural; love demands it. Praise the beloved and the lover is sure to feel grateful and attached. The same rule holds good in prayer. Divine love far transcends human love, since the latter is the result of connection which is limited, having its beginning and end and so passing and temporary. But God's love is permanent and everlasting. However great, then, human love might be, it can stand no comparison with the divine love. During one of the battles in which the Prophet (peace be with him) himself was present, the foes had suffered a serious reverse. The companions of the Prophet (peace be with his soul) were busy in collecting the spoils and taking prisoners. A woman was seen running hither and thither among the scene of carnage. Whenever she would catch sight of a child, she would hug it to her breast, look intently in its face and then let go. She seemed to be crazy. At last she caught sight of one whom she clasped to her breast and sat down. The Prophet (peace be to his memory) was not to let go such an opportunity for impressing a lesson. Addressing his companions he asked them to watch the acute agitation and restlessness of the mother for her child. God's love for His creatures, was far greater than that he said. Therefore if anyone treats His creatures kindly, generously, and mercifully, He too turns with greater mercy and favour. This is one of the means. If one is face to face with a great difficulty, the best thing for him would be

to relieve the misery and trouble of any one of God's creatures. God in return will surely help him to overcome his difficulties. Try to find such an one before you pray and help to remove his troubles. You are not bound, of course, to see him tide over all his difficulties. Your duty is to help according to your means Then you can put in your face in the divine presence through the instrumentality of prayer and invoke His aid for the object sought. This will facilitate the acceptance of your prayer. The more you do for relieving the distress of your fellow creatures, the more will God relent towards you and the more favourably disposed. Do you think Divine attention goes in vain? Never. It is just possible your efforts in the aid of your distressed brother may miscarry, for being human, your efforts cannot eliminate the human character of erring. It is not given to any man to make himself successful in everything he undertakes. But the case with God is otherwise. He can do anything He likes; He can make even a losing cause prosper and turn the tide of affairs. So never think that God will not hear your prayer, because you have not made your efforts in the cause of your fellow creature a success; for if God turns His attention towards your cause, He would cartainly make it a success.

FOURTH METHOD.

Those that have not attained to the stage of being directly informed by God as to what they should pray for and what to shun, should recite *darood* which means invoking divine blessings on the Prophet (peace be with him) very many times before proceeding with their prayer. The reason why such a course is to be adopted lies in the fact that the Holy Prophet of Arabia (peace and blessings of God be upon him) is the most favoured mortal in the sight of God.

Every one regards his teacher or the elder of his family as a great personage. This is due to the love and reverence which people feel for these persons. There is an anecdote which aptly

illustrates it. The death of Ranjit Singh, the Sikh ruler of the Punjab, had caused a widespread wailing and mourning in Lahore. A sweeper chanced to pass by the way where mourning was at its loudest. He asked somebody as to the cause of it, the whole city seemed mad with grief. Being informed that the Maharaja was dead, he heaved a deep sigh, and said, "The dad is dead, who this Ranjit to escape death?" In other words the "Lion of the Punjab" could scarce stand comparison with his father. If his father was dead, why not the great Mahraja? In this case the same old love that works in every mind was having its due manifestation. So is the case with religions. Jesus the Christ was only one of the successors of Moses, neither more nor less. Nevertheless we find Christians extolling him above Moses, his great master, even to the extent of deifying him. When I say the Holy Prophet (peace be with him) was the greatest of the prophets—including his predecessors and successors—I have included the Promised Messiah, who whatever his rank, is after all that Great Prophet's servant and slave (peace be to their memories) for what he is he owes to the Prophet (blessings be with them both).

I have said sincere love differentiates and is partisan. It is partial towards him that is its object. But we do not make any exception in favour of the man through whom we have gained all this light. We proclaim by the beat of drum that the position of the Holy Prophet (peace and blessings be with him) far transcends that of any mortal. So high is he that he stands alone in the zenith of his glory. He overtops others. That is why in the creed his name alone is associated with that of the Almighty. To call down blessings for such a man does move divine mercy to shower blessings upon the invoker. The recital of *darood* has therefore much to do with the acceptance of prayer.

FIFTH METHOD.

It is to sing divine praises. This is also one of the well known methods and human nature confirms it. A beggar for

alms would sometimes applaud your deed. He would extol your rank and raise you, in words, at least, to the rank of a king. As a matter of fact, you are not even a bit of what he calls you. At the same time he would exaggerate his own indigence and needness, for he is well aware that that would excite the pity of his hearers. But you know that you can never praise God too much. You would always fall short of what He actually is, for He embodies all that is good. Man's praise may be a mixture of truth and half truth, we may over-praise him, but with God that is not the case. That is why before you begin praying, sing praises of Him who is the giver of life and death and all that is associated with these. This we learn from the opening chapter of the Quran (Al-Fatehah). Now this is the most important piece of prayer that God has taught people to recite many times during the day. Therein we find divine praise first and then the actual supplication. The word حمد translated as 'praise' really means the possession of all perfect attributes and freedom from all defects, hence تسبیح i e., hallowing the name of God is included in the word حمد. It is, therefore, necessary for man before he takes up his prayer to glorify and sing divine; praises and declare His holiness and might. That also goes a long way to making a prayer acceptable; for in extolling Him man must of necessity humiliate himself before Him and declare his helplessness and utter insignificance. Therefore God, Who is Beneficent, Merciful, Master of the day of Retribution, Creator and Omnipotent, Whose stocks are always full, deigns to look on the supplicant with mercy and hears his supplication. How do you expect He would reject your supplication made in all sincerity and humility when in the same way you can induce the frail thing of a mortal to give you all you want? Just as recital of *darood* excites His love, similarly His glorification does move His compassion and generosity.

SIXTH METHOD.

Cleanliness is next to godliness is proverbial. You must

have clean body and clean clothes. Wash yourself clean and put on neat clothes before you pray. All may not know or feel it, yet the experienced know that in prayer one is drawn nearer to God and his soul seems to be irresistably drawn towards Him. An ordinary mind may not detect divine presence, but the fact is that not unlike sleep when soul is separated from the body, the experienced invoker feels his soul getting away from him. As body and soul interact, hence cleanliness of body has a purifying influence on soul. There is a story whose truth I cannot vouch for. But we can learn a lesson from it. It is said that a princess was once married to a man of no position. When they were closeted together, the princess detected a nasty smell, the man had not washed his hands after his meals. The princess unable to standthat horrible smell any longer, ordered the man's hands to be cut off. This was instantly carried out, and the royal marriage in the case of this miserable wretch proved a life-long misery.

God being pure and holy dislikes dirt, filth and impurity of every kind. That is why Islam insists on purity and cleanliness. Just as a man cannot be favoured with the acceptance of his prayer, if he prays in dirty clothes, similarly filth of mind is a bar in the way of divine favour. Instead of becoming recipient of divine favours, such a person stands to lose heaven's grace and is hustled out of divine presence. In recognition of this requirement, the *Sufis* have a separate praying habit which is always kept clean and fragrant. So personal cleanliness is also one of the means to godliness. A poor man may well have a separate praying dress which he would keep clean and tidy. It will repay itself manifoldly.

SEVENTH WAY.

It is also very necessary that the occasion selected for the prayer may be suitable, There should be calm and quiet, perfect peace and stillness. If it is day time one should retire to a place of solitude, say to a forest, where no one would disturb his thoughts. Or one should pray in the stillness of night when all are asleep. This conduces to the concentration

of attention. We cannot fix our mind when diverse sounds are constantly dinning into our ears. Our thoughts are diverted, since our innate restlessness and suspicion become alert at the least sound. To guard against this natural restlessness, we should pray at a time when complete quiet and calm prevails. I have seen the Promised Messiah going out alone. Though few people know it, yet it is a fact that he would pass out alone through the lane that runs by Mirza Bashir Ahmad's house at about 10 o'clock. Once I intended to accompany him. We had not gone far when he retraced his steps, smiled and said "you may go out first. I shall go when you return," Finding that he desired no company. I returned home. In short privacy and quietness conduce greatly to concentration of attention, for then there is no obstacle in its way. It is a well known fact that the application of force all in one direction carries everything before it.

EIGHTH WAY.

When you are about to pray, study your own shortcomings. Think how greatly you have been at fault. So severe and rigorous should be that self examination, that you should feel aversion for yourself. You may realise that without powerful external help you cannot do anything. When such a state of abjection and helplessness is created, then is the time for prayer; for God will look after you just as your parents did when you were quite helpless. When we grow up our parents do not bother themselves about our eating and drinking, for they know that we can take care of ourselves, but when we were quite young, they were very careful about all our requirements. We should then throw ourselves before God with a childlike helplessness without which there is no divine responsiveness.

NINTH WAY.

Hope and ambition are the two great steps towards progress. Try to recollect all the divine favours that have been showered upon you when you find yourself in a prayerful mood. To recollect divine favours glance over your body from head to

foot. Ponder over the fact how miserable you would have been if you had but one link lost. How greatly would absence of one limb have interfered with your activities. You would have been hard put to it for instance if you had no hands. You can just conceive the difficulties In short so deeply should you become absorbed in that recollection that your very hair should become instinct with divine love. It is at this stage that human mind is instilled with hope. Unsought, he argues to himself joyfully. He has showered so many blessings, deprive him why when he seeks Him. When this faith becomes ingrained in us, we get all we shall ask for.

TENTH WAY.

Just as recollection of His past favours enables us to win more favours, similarly contemplation of His wrath and punishment brings us nearer to His grace and mercy. No doubt we feel a great difficulty if we are not endowed with certain limbs and powers, yet our condition is worse if we are deprived of these after we have learnt to make use of them. We should keep in view the misery of those who once like us were the recipient of divine favours, but lost them through their own misdeeds. Ruined houses and decayed settlements are a great lesson for us if we care to study. Such a contemplation will fill us with awe and reverence and create in us the desire to keep off these misfortunes through prayer. Such a prayer will be inspired by fear and hope. The Holy Quran alludes to this kind of prayer also. Shut off from all sides by the walls of fear and hope we would naturally turn to God and very likely earn His good-will.

ELEVENTH WAY.

When you are about to pray, be active and smart. Body and soul interact. A sluggish body will have a sluggish soul and vice versa. That is why all the postures for prayer are indicative of activity and smartness. While in the act of prostrating we are forbidden to reach out our elbows to the matting or carpet. I am always studying the wisdom of even the minor in-

junctions of the Law. Why elbows should not be dropped down while prostrating, I have myself experimented while performing the *nawafil* (adjuncts to prescribed prayers). I have experienced a kind of dullness creeping over me. Even fervent prayers have I seen suddenly stopped. When I have put the elbows in position again, I have again felt the sudden flow of fervency. So smartness and activity go a long way towards accomplishing our heart felt desires.

TWELFTH WAY.

If you are going to pray for a very important thing, begin by praying for other things that do not appear so very important at the time. Gradual development is the necessary feature of every human act. There is first a beginning, then a slow progress which gathers speed as it moves on its path. Sometimes it happens that a person begins to pray fervently but comes to a dead stop at once. He expects to find his prayer answered immediately, but as it does not happen, he stops short. It is better, then, that before we take up that important prayer, we may begin with something less important to give a nesessary acceleration to our praying faculty. When the steam is up we may set it rolling. To do this we may ask for those things that are sure to be granted. Experienced clerks know their business well. If they are desirous of seeing an application rejected, they lay it before their officer along with those papers that are sure to be rejected. But when the application is intended to be approved by the officer, it is presented along with those that are sure to be granted. God is also appreciative of the good in man, therefore He grants his supplications when He is pleased Therefore the important prayer should always be preceded by such prayers as are sure to be granted. For instance we should pray for the widespread diffusion of Islam, the manifestation of divine glory and power, and the glorification of His Prophet. God is sure to say Amen to all these. It is at this time that you can lay your special application for His acceptance

THIRTEENTH WAY.

To pray in a blessed place is also one of the means to

achieve one's end, for locality has also much to do with the acceptance or rejection of prayer. It has been well established now that nothing is lost, not even the slightest motion. Hence if a person is associated with a good place, he is sure to be influenced for good. That is why praying in Mecca, Medina, and the mosque of Jerusalem has been declared by the prophet to be more efficacious than anywhere else. It does not mean that the stones and mortar of these places are of special make, but the fact is that these places are very blessed. Whoever prays there, comes under the holy influence associated with those localities. It should be borne in mind that man does sometimes become dispossessed of the blessings he was erstwhile recipient of—even nations suffer a decay in this respect—which is all due to that individual's or that nation's culpable ignorance and sinfulness. Yet inanimate objects rarely lose those blessings which they have once acquired. God says in the Holy Quran

ان اللہ ما یغیر ما بقوم حتی یغیروا ما بانفسھم

i. e., divine gifts once bestowed on a nation are never withheld till there is a change for the worse in the nation itself. On account of wickedness and misdeeds man does turn away divine favours from himself, but that is not the way with the inaminate objects. These blessings remain with them. Take the case of the present Meccans and the Medinites. Their prayers are not heard to an extent as in the life-time of the Holy Prophet. Well it is not the stones or bricks that have undergone a change but it is the men that are changed, the blessing with these places being just the same. Therefore when you are about to pray select some such places which has some sacred association. The first successor of the Promised Messiah (peace be with their souls) had a prayer carpet which had this blessed association. His prayers were specially heard, he would say, when he would pray on that carpet. The companions of the Holy Prophet (peace be with him) would set apart a separate place of prayer in their houses. The Holy Prophet also approved of it. The Promised Messiah had also a separate prayer closet called بیت الدعا *i. e.*, the house of prayer.

FOURTEENTH WAY.

Every prayer has reference to a special divine attribute. So when you are going to pray, think of your necessity and the divine attribute associated with it. To have that necessity fulfilled one should invoke God by that attribute. If a person invoke the mercy of God by addressing Him as ذو انتقام or شديد العقاب *i.e.*, the quick to revenge and severe to chastise, he cannot get it. Or say for instance were he to call upon the Merciful. Compassionate, Forgiving and Rewarding attributes of God to see his enemy destroyed, he can not see his desire fulfiled. He can, of course, call upon the Quick Chastiser to punish his enemy or he can invoke the Merciful and the Compassionate to forgive his own sins.

(To be continued).

An Australian Paper on our Translation.

"The Jewish Herald"—Melbourne Australian, in its issue of 25th August, says :—

"We have received from Taraqqi Islam Society, Qadian, India, a prospectus and some specimen pages of a new English translation of the Mohometan Holy Book, which has been undertaken by "a board of translators composed of enlightened Oriental scholars with sound knowledge of the Holy Quran and its existing commentaries.

Judging from the specimen submitted, the enterprise is a very ambitious one, and if carried to a successful issue, the result will certainly be a monumental work of great importance and interest. It is projected on a scale of imposing magnitude, exhibiting the following features :—(1) The original text ; (2) its transliteration in English characters ; (3) the translation ; (4) an exhaustive commentary ; (5) additional explanatory notes. The typography is excellent, and the general get up of a superior kind. To students of comparative religion, as well as to those who take a philological interest in the Arabic language, the book cannot fail to be of the utmost value.

It is proposed to issue the work in thirty parts, each of which is to be sold for two rupees, or 3-6. We look forward with no little interest to the publication of the first part."

A necessary broadsheet for the guidance of my followers.

Listen to my advice all those that reside here or elsewhere. These that join this movement and are initiated into my discipleship, should bear in mind that the aim of all this is that they may attain to the high pinnacle of virtue, uprightness, and righteousness. They should not even so much as approach corruption, evil, or wickedness of any sort. They should punctually, faithfully, and with due humility perform their five daily prayers and be constant at them. They should tell no lie. They should not hurt other's feelings even through word of mouth. They should not be profligate. They should not even think of any breach of peace, acts of violation, disturbance or kicking up a row. In short they should abstain from all sorts of sins, crimes, things unlawful to do or talk, all carnal desires and unworthy acts. They should, in a word, become Heaven's elect, pure of heart, lowly in spirit, meek and innocent, with bodies purged of all venomous yeast (without any taint of sin about them). They should, in all sincerity, be loyal and faithful to the British Government under whose protection their lives, property and honour are safe. Sympathy with man should be the aim of their life. They should fear God and secure and preserve their tongues hands and thoughts from evil and riotous paths and dishonesty. Due care should be taken to constantly perform the five daily prayers. They should abstain from tyranny, oppression, misappropriation, defraud and party-spirit. They should avoid evil company, and if they discover that a man who associates with them is one that does not care for the divine injunctions or habitually breaks them or is disloyal and insincere to this benign and gracious government, or is careless of the rights of his fellow beings or that he is cruel, vile, wicked and licentious or such a per-

son is in the habit of reviling, abusing, slandering and scoffing at the person on whose hands they have sworn allegiance and whose followers and disciples they claim themselve to be, then it would be necessary for them to weed out this evil from amongst them and avoid his company. for he is dangerous. They should make it a principle of their life not even to think of injuring a person who does not happen to belong to their religion, creed, nation or community let alone their injuring him. Nay, they should be the well-wishers of all, and let this be a rule of their life not to allow any wicked, profligate, peace disturbing and evil charactered person to find way into their society or houses, lest such a one should some day prove a stumbling block in their way.

These are some of the points and conditions on which I have been insisting from the very beginning of this movement. It is religiously incumbent on every individual follower and disciple of mine to faithfully and scrupulously carry out these behests. Their society should be free from every obscenity, derision and mockery. They should walk on earth with pure hearts, pure minds, and pure thoughts. It should be borne in mind that returning evil for evil is not applicable everywhere. So it is necessary that the quality of forgiving and forgetting be cultivated. Patience and forbearance should be practised. Never attack anybody in an unlawful manner. Get a complete mastery of yourself and your passions. If there is an occasion of a controversy or exchange of views on religion take care to use soft and gentle words. If somebody else is rude or discourteous better say good-bye to the company and leave the place immediately. If you are reviled or maltreated or you are spoken of in scathing terms be careful to return the like for like, for if you do so, you would have been as bad as your adversary. God intends to make you a model of virtue and righteousness, hence cast out from among you if there be one who appears to be a bad man. If any one of you can not practise virtue, piety, forbearance, softness of tongue, good naturedness and correct behaviour or he is not poor in spirit better he should sever his connection with us at once, because

God does not wish that such a person should be counted among us. Of a certainty he would die a miserable death because he did not adopt the right path of virtue. You should become active and alert, virtuous and meek, righteous in act and not in appearance. You shall be known from others by your constancy at prayers and the lofty moral tone of your character and behaviour, while he who has even a grain of evil in him, shall not be able to act up to these behests.

It is then incumbent on you to keep free your heart from every baseness and trick, your hand from oppression, your eyes from impurity and you should have nothing but uprightness and sympathy for your fellow creatures. I expect my friends who reside here at Qadian to set a very noble example of self-control. I do not wish to see in this good society any person of a dubious character or one whose character is in any way open to question or characterised by mischief making or whose lustre of character has been sullied by some impurity. Therefore it would be our duty to turn out such a one even if it were hinted against him that he willfully violates divine commandments, or that he associates with the scoffers, chaffers or those that otherwise waste their time in idle pursuits or that his conduct is not good : such a person is not fit to live amongst us.

Very recently I heard a complaint that some persons here were not regular and punctual in the performance of the five stated prayers, that a few others were given to the society of idlers and jesters who smoked away their time in idle talk, while some were even suspected of deviating from the path of virtue ; all such people have been turned out without any scruple lest they should prove stumbling blocks in the way of others. Though according to the strict letter of the Islamic law the charges were not substantiated against them, yet for their expulsion it was enough that they gave cause for anxiety and occasion for complaint. To my mind if they had set a bright

example of right living it was impossible for anybody to say anything against them. I deem it proper to state here that these persons were not in fact among those who had adopted Qadian for my neighbourhood in quest of righteousness. As a matter of fact even the field that is prepared and cured with great pain and labour, is sure to grow weeds and other plants of undesirable growth along with the rich and wholesome harvest. Now this undesirable growth requires careful yet summary weeding and burning to preserve the wholesome plants from being choked. That is the law of nature, the law of growth, and our community in its natural growth cannot escape its operation. I know that my sincere followers feel an innate aversion to vice and attraction for virtue, and I hope that by leading godly lives they would set a good example to the world. Adieu !

MIRZA GHULAM AHMAD,
(*The Promised Messiah.*)

Dated Qadian Dist. Gurdaspur, the 29th May, 1898.

The Sources of the Bible.

We reproduce the following from '*The Truth Seeker*' of August 28th, and ask the author of Yanabi'ul Islam (Sources of Islam) and his friends to note it carefully. Will Rev. Tisdal, and Dr. Zwemer care to see the motes in their eyes?

THE BIBLE AS AN ALMANAC.

From Wakeman Ryno, M. D., Michigan.

To the Editor of *The Truth Seeker*:

Probably the oldest allegory or fable on the origin of intercalary time is found in the Egyptian story of Seb (Earth) and Nuit (Sky), who married contrary to the wishes of Ra (the god of Solar Time), whereupon Ra forbade Nuit to bring forth children in any month of the year. But Thot (the god of Lunar Time), taking pity on Nuit, made her a 'Little Month" (Little Sun) in which she might bring forth her five children in these five labor days.

The story of Ab-Ra-Ham and Sarah is identically the same as the older Egyptian story of Ra and Nuit. Nuit is forbidden by Ra (Time) to bring forth children. Sarah, "being old and well stricken," is forbidden by age (Time) to have children. Thot (Lunar Time) promised Nuit she should have a Little Month (Little Sun) in which to have children. The Lord (Thot) promised Sarah she should have a son (Little Sun).

Seir, Sirius, Sarai and Sarah are names having the same derivation, and have reference to the star Sothis, the Dog Star, the star of Isis (Jesus or Jesus). As Sirius rises, meridians and sets, with the constellation of Taurus the Bull, which the Egyptians called Apis; they pictured these astronomical relations in their Sarah-Apis or Serapis, one of the names of the goddess Nuit, "whose very attribute, says Dr. Taylor, was that of eternal laughter," as sculptured in the exquisite Venus Urania or heavenly Venus of Praxiteles, with mouth a little

open and lips so nicely turned as if archly smiling, she would fain deny that she had smiled at all; and as if the very allegorical dialogue were going on, while you gazed on her transcendent beauty, and she were retorting her pretty fib, "I laughed not," to her entranced admirer, who couldn't but say "Nay, but thou didst laugh!" (Gen. xviii, 15).

Although the god Thot made the five days of the Little Month, Little Sun, or Little Time, it was later placed under the control of Min, the god of Intercalary Time. And whether or not the name of "Thot" suggested the name of "Lot," it is certain that among all the stealthily disguised names in the Bible, the name of Lot stands out as a marvel of thaumaturgy and necromancy. No name in the Bible intentionally used to screen or veil the true character of the book, better proves the title of this article, that the Bible is an allegorical almanac! The Bible student is astounded when he first becomes aware of the fraudulent religious translation of the word Lot, and learns that it means to go between, to intervene, to intercalate. In fact the word Lot means intercalary. The story of Lot is a personification of the five intercalary days, mentioned all through the Bible, as the "Five Cities of the Plain," the "Plain of Mamre" and of Jordan, the "City of Enoch," the "Little City of Lot," the "City of Zoar," etc.

Abraham and Lot, of Bible or Hebrew mythology are identical with Ra and Min of Egyptian mythology. As Ra represented greater Time, and Min lesser Time, so Abraham represented "Father Time" and Lot represented "Little Time" or intercalary Time. As stated before in *The Truth Seeker* of June 24th, 1916, Ra was a circle of Circumcision God, his place being at the end of the sun's circle in the Goat (Oxyrhyncus) of December; while Min was a "Festival God," his place being in the five days between two circles of the sun, i.e., between the Goat of December and the waterman (Nu) of January. These five days were really little days, the shortest in the year. From this ancient god Min is derived the root of

our word *minute*. He presided over the "Festival of Khem or Chemis," meaning burned or tested by fire, from which Egyptian word we also get our name *Chemistry*. This Festival of Khem, imitated in the Grecian Bacchanalia and Roman Saturnalia, was a fire worship time in the Egyptian religion, which had its smoking furnaces, tanks of flame, and procession of torch bearers. "And lo the smoke of the country went up as the smoke of furnace" (Gen. xix, 28). It is recorded that because of the great drunkenness and licentiousness of these days, of which the story of Lot is a clever illustration it was abolished as a festival 143 B. C.

Min's place being in the five days of the "Little Month," and Ra's place being at the winter solstice, which might extend into the domain of Min, their names were combined as Min-Ra. "And Abram (Ra) removed his tent and came and dwelt in the plain of Mam-Re (Min-Ra), which is in Hebron," i.e., just beyond his own place. Again, as Min neared the new year in the latter part of the five days, near the Waterman Nu (Aquarius), he separated from Ra and became Min-Nu or Minu. In the Bible this fact is copied thus: "Abram said to Lot, 'Let there be no strife between me and thee, and between my herdmen and thy herdmen, for we be brethren; separate thyself from me.' And Lot lifted up his eyes and beheld the plain of Jordan (he looked up into the heavens and saw the constellation of Nu or Aquarius) that it was well watered, and Lot chose him all the Plain of Jordan," i.e., the sun personified as Minu or Lot, began to pass through the heavenly stars of the planisphere corresponding to the five intercalary days on earth. "Abram dwelled in the land of Cannan (winter solstice), and Lot dwelled in the cities of the plain and pitched his tent toward Sodom" (next day after winter solstice) (Gen. xiii, 8-12).

Sodom was the first day of the five; Gomorrah the second; Adnah third; Zeboim fourth; Bela or Zoar, the little city of Lot, fifth. "Behold now, this city is near to flee unto, and it is a *little one*. Oh, let me escape thither! Is it not a *little one*? And my soul shall live" (Gen. xix, 20).

The word Zodiac means a Zoo, or a Zone of animals. These animals, which include the Goat, the Sheep, the Cattle, are referred to throughout the Bible as *flocks* and *herds*. The *herdmen* of Abram and Lot were the Signs of the Zodiac.

After Abraham, Jacob becomes pre-eminently "Old Father Time." His name is changed, as was Ra's and Ab-Ra-Ham's; his wife is handsome, and he has handmaids as concubines; Abimelech loves his wife Rachel, as Abimelech loved his grand-mother Sarah; his sons equal the twelve months of the year; he counts time with his thigh, and journeys to Eprath, the "Little Way or City," the labor place of Rachel (Nuit). Exactly as was Abraham, so was Jacob—Old Father Time.

LOVE OF GOD.

My servant draws nigh to Me by pious deeds till I love him, and when I love him, I am his eye, his ear, his tongue, his foot, his hand, and by Me he sees, hears, talks, walks, and feels."—*Hadis*.

O Lord of my delight
Lead Thou me in the light,
For every day Thou art my sun
Until my sojourn here is done.

My eyes Thou art to me
To make me clearly see
How great is all Thy love to me
And all the other souls that be.

Be Thou my hearing too
That I may hear what's true
And on Thy words so meditate
That they my life may consecrate.

Hands unto me Thou art
Tongue, feet and e'en a heart
By Thee I walk and talk and feel
For on me is Thy holy seal.

Bless'd One, I Thee adore,
And love Thee more and more
O make me mirror forth Thyself
Till free from dross I've purged myself.

August, 23rd 1916. MUSHTARI BEGUM.

ENGLISH DAILIES
ON OUR
Translation of the Holy Quran.

"*The Times*" (London) Literaty Supplement, Thursday, August 17th, 1916, says :—

"The Holy Qur-an, with English Translation and Explanatory Notes and Part I, 10¾ by 8½ 117 plus viii, pp. Q. Abdulla, 41, Great Russet, Street, W. C., 3s. 6d.

The first part of what is intended to be a complete English translation of the Koran. It is hoped that two or three parts may be published in each year until the entire work in 30 parts is concluded. Later it is intended to provide an ample introduction. The text of the original is given, then its exact and clear transliteration, explanatory notes, and a running note on the arrangement of the verses. Abundent cross-references are provided."

The "Daily Telegraph", a wellknown daily of London has reviewed our translation in its issue of the 30th August and its remarks run as follows :—

"One of the strangest features of modern life is the missionary effort now being made by new, or partially new, religious movements in the East, to make converts among Christian nations in the West. Now we have the Ahmadia movement commencing a crusade in London on behalf of Hazrat Mirza Bashir-ud-din Mahmud Ahmad, "the Second Successor of the Promised Messiah," the Messiah himself having died in India in 1908, and his first successor in 1914. The adherents of the movement, numbering, it is said, about 500,000, are found in Asia, Africa and Europe, and even in Australia.

The "Second Successor of the Messiah" finds in the Quran the basis of his doctrine, and accordingly the society which has been formed to spread his claims has commenced the public-

ation of a new edition of Mohammed's book, with English translation, and long explanatory notes, the first part of the work is now before us. *It is admirably produced, and to students of Arabic, as well as to those who wish to get at the real meaning of the Quran, it will be very useful.* Promise is made that full explanation will be given of the mystical letters which precede most of the surahs. These have been the subject of much guesswork, but it is now nearly generally admitted that whatever meaning they possessed is lost. It will be interesting to note, how the new interpretation proceeds. That given in this part of the letters A. L. M., at the head of the second surah, is not original, for it is mentioned in preliminary Discourse with which Sale prefaced his translation of the Quran. *The new rendering of the Arabic into English, so far as it has gone, gives several new readings which are well worth consideration.*"

Other Opinions.

His Excellency the Governor of Ceylon has been pleased to admire the Holy Work in the words quoted below. Writing to the Secretaries Ceylon Ahmediyyah Association, Mr. W. T. Stace Private Secretary, says :—

"I am directed by His Excellency the Governor to acknowledge the receipt of your letter of 23th August together with copies of the English Translation of the first part of the Holy Quran and of the "Teachings of Islam." His Excellency desires me to express to you his cordial thanks for these, and to add that he notes with much pleasure the admirable taste and style in which the translation of the Holy Quran is printed and got up."

Dr. Abdullah, Almamun-al-Suharwardi, M.A., L.L.D., PH.D. Bar-at-Law, praises and recommends our translation in the words given below : —

" It is a splendid edition of the Holy Book. The translation is *excellent*. The notes are *instructive* and *illuminating*. This great undertaking deserves the support of all unbiassed students of religion."

Ahmadiyya Movement in England.

LATEST CREED FOR LONDONERS.

"AHMADIAH!"

HOLY SEPULCHRE SAID TO BE IN FAR KASHMIR.

Londoners are shortly to be told the virtues of a new god.

Q. Abdullah is now in Bloomsbury, preparing for the exertions of his great crusade. Yus Asaf has already half a dozen devotees in this city, and it is claimed that in India he has about half a million.

This is the creed of Q. Abdullah and his co-religionists. Christ was a great prophet, who did not die on Calvary, but only swooned. From the sepulchre He went to Afghanistan and India to preach to Israel's lost tribes, and when His earthly misson was accomplished, He was laid to rest in the street of Khan Yar, in Srinagar, Kashmir.

There He is still remembered as Yus Asaf (Jesus, gatherer of lost sheep), Shahzada Nabi (Prince and Prophet), and Nabi Sahib (The Prophet). Such is one portion of the creed of the Ahmadiah or Ahmadiyya (you can spell it which way you like; there is more to come).

The Second Advent.

Yus Asaf, says Q. Abdullah, was re-incarnated, but after seventy-eight years in India has again reverted to the tomb. He re-appeared in the person of Mirza Ghulam Ahmed, and lived at Qadian, India, until 1908, when death claimed him once again Nevertheless, says Q. Abdullah, Mirza Ghulam Ahmed was the Promised Messiah of the Christians and Moslems and the Avatar of the Hindus.

Most Moslems belived the Messiah would come with a sword and proclaim a holy war.

The New Mahdi.

"But," said Q. Abdullah to a representative of the "Evening Staudard" to-day "we bolive in a Mahdi who is a prince of peace. The only difference between our anticipation and that of Christians is that we believe that Jesus Christ would not return to this earth in physical form, but that all resurrection is spiritual. We believe that the tomb of the prophet—Yus Asaf—has been discovered at Srinagar, and that the second Advent occurred when Mirza Ghulam Ahmed appeared. The second advent of any man always takes place in the spirit and power of a man, not in his flesh."

Sure Cure for Dog Bites.

Mirza Ghulam Ahmed was by way of being an author. He wrote about 70 books, and his "Barahin-i-Ahmadiyya" contained 300 grounds for the truth of Islam.

According to his followers, he was also no small wonder-worker, and healed by prayer.

Q. Abdullah tells a graphic story of a youth who was bitten by a mad dog. Special treatment at Simla (*Kasauli, Ed. R. of R.*) was of no avail All the authorities could do was to supply a compound which would give him a painless death.

At this stage Mirza Ghulam Ahmed appeared on the scene, offered a prayer, and lo! the man is still running about.

Quite a Pantheon.

The teaching of Ahmadiah, says its advocate, is simple and lofty. His followers believe in Brahma, in Confucius, in Zoroaster, in Rama, in Krishna. They hold that God is one, and, in the words of Q. Abdullah, "that the object of religion is that we should know God and recognise Him with His attributes, so that we should love Him and give up our sins and be free from the bondage of them."

Duel with Dowie.

But the Ahmadiah doctrine has its tense moments, and when Dr. Dowie proclaimed himself as Elijah Ahmed found himself entangled in a controversy arising out of the alleged Elijah's prophecy that all Mussalmans on earth would die unless they bowed to the cross.

Quoth Ahmed :—

"You wish for the death of the whole Mussalman people. Let us have a duel of prayer between us, and you pray to your God and I will pray to mine that which of us is a false teacher shall die in the lifetime of the true teacher."

Dowie did not accept this challenge, and is said to have told the Chicago Press that "he (Ahmed) is like a worm, and if I put my foot on him he would be crushed."

Why Dowie Died.

This apparently stirred Ahmed, and he was determined that Dowie should not escape the ordeal he had proposed. So he wrote the assumed prophet of the West: "Whether you will accept the challenge or not, you will die in my lifetime in torment and sorrow."—*Evening Standard and St. James Gazette, August 23rd, 1916.*

The Ahmadiyya Mission News.

QADIAN.

The Promised Son of the Promised Messiah, our blessed leader, has now, in addition to the daily Quran classes for ladies and men, started a new class in the Holy Traditions.

On the 29th of September 1916, in the Friday sermon, His Holiness dwelt at length on the verse

أطيعوا الله و أطيعوا الرسول و أولوا الأمر منكم ;

i.e., 'Obey Allah and obey the Apostle and those of you in authority,' and asked the faithful to walk in Allah's commands and to observe strictly their pledges of steadfast loyalty to the British Government.

On the 9th October, in the I'dul Azha sermon, His Holiness cited the noble examples of Ishmael and Hagar and enjoined the congregation to learn a lesson from their great sacrifices. In his sweet and elegant yet commanding and impressive way of speaking, he told the Ahmadies to be up and doing, and considering what the boy Ishmael and the woman Hagar did, they should be prepared to sacrifice everything in the way of the Lord for the propagation of Islam.

ENGLAND.

Our Italian brother, Mr. Silvio Bashir Caris, writing from London, says:—"Brother Qazi Abdullah is away for a few days on an errand of mercy, to visit a Muslim detained in an Asylum. Brother Abdullah is doing his very best, and I assist him so far as I am able . . . . . The new premises, at 41, Great Russell Street, where Brother Abdullah lives and where prayers are said, are exceedingly well located in the very heart of the town, facing the British Museum, and the choice was a sound piece of judgment for which Brother Abdullah alone deserves credit . . . . . .

To our Great leader, on whom Allah's blessings, my most humble and sincere salutations."

We feel proud to announce that British Ahmadees are working with the zeal of devoted Ahmadi missionaries, and we are high pleased to give below what Brother Muhammad Eunas Evans reports :—

"May it please Your Holiness to pray for me always I love prayer. I have seen such wonderful power granted by prayer that no one can shake my faith in prayer—such has been my experience. May it please Your Holiness to know I have been able to hand to non-Muslims, whom I am trying to interest in our movement, 104 books on Islam in the past three months, and hope to do more in the future, please God. One young man, I hope will join us before long . . . . . And may it please God that the Ahmadiyya Movement may become the choicest garden of rich ripe fruit."

An English Ahmadi lady whose love for Ahmadiyya cause deserves to be emulated writes :—"In his letter the doctor said that his brother Professor —— was anxious to correspond with me. It was strange that not long before I had dreamt that I was sitting down surrounded by the doctor's family. I was preaching Ahmadiyyat to them and putting some force into my arguments. It occurred to me that there was a chance to fulfill my dream. I said, I would be pleased to correspond with the Professor."

MAURITIUS.

The Rose Hill Anjuman Ahmadiyya has begun publishing its organ "The Revue Islamique" in French, and the learned Editor of the paper writes 'you will receive some copies of our paper, pray for its maintenance.' M. N. Noorooyah, Editor of the Revue, and Honorary Secretary of the Anjuman Ahmadiyya, Rose Hill, further on says :—

"We intend buying a mosque in Port Louis. Especial du'as are required in order to obtain success We have to face great opposition. The few Ahmadis are doing a great deal. We don't know whence they get such courage. It is Allah's work. He is alone helping us."

CEYLON.

The Golden Lanka of ten headed Ravana is to be visited by Rama's missionaries, but this time in place of Hanuman's fiery mission, the servants of Ahmad are the bearers of the 'Message of Peace.' Chaudhari Fateh Muhammad Sayal, M.A., and Shaikh Abdur Rahman, Maulvi Fazil, late student of Azhar, Egypt, are to leave for the Historic Island in near future. They shall make a lecturing tour in the Island and will make it known to the people of the land that the Mahdi, the Promised Messiah and the Lord Maitreyah had come in the person of Ahmad of Qadian. The Ceylon Ahmadis are eagerly awaiting the arrival of the missionaries, and in order to acquaint our readers with the zeal and fervour that is so markedly manifest in their doings, we reproduce the following from a Colombo daily :—

"A meeting was held on the 18th inst., at Wekande with Mr. T. K. Lye, Vice-President, in the chair.

"Read letter from His Excellency the Governor, thanking the Association for presentation of Islamic literature and praising the Ahmadiyya translation of the Holy Quran.

"Read letter from the Hon'ble W. M. Abdul Rahman showing that there was no truth whatever in the rumour that he was opposed to any Ahmadi missionaries and expressing sympathy with any Muslim preacher from outside Ceylon whatever his sect, who might visit the Island,

"Read letter from the Secretary, Sadr Anjuman Ahmadiyya, Quadian, intimating the fact that missionaries would arrive in Colombo at the end of this month or at the beginning of the next.

"Read letter from the Ahmadiyya Movement Headquarters, Great Russell Street, London, England, showing success of Islamic mission work.

"After this the names of the missionaries coming were announced by the Secretaries as follows :—Chowdhuri Fateh

Muhammad Sayal, M.A., and Sheikh Fazil Abdur Rahman of El Azhar Arabic University, Cairo, Egypt.

"The subject of study for the day was the "Holy Quran on Paradise and Hell." Several members and visitors took part in a discussion of certain points and finally voted unanimously that the explanation of the subject contained in the "Review of Religions" was the truest. The meeting terminated with the usual votes of thanks and prayers."

AUSTRALIA.

Brother Hassan Musa Khan, our Honorary Missinary in Bourke, N. S. W., is doing splendid work. He is busy in writing a book entitled 'The Afghans in Australia.' Even through this book of Reminiscences he misses no opportunity to deliver the message of Ahmad and vindicating the truth of the mission of the Holy Prophet of Islam. He has recently written long articles to the 'Common Wealth' papers, refuting false charges published in th ir columns against Islam and its Holy Founder.

NIGERIA AND SIERRA LEONE.

We feel greatly pleased to convey this to our readers that twenty-one gentlemen of light and learning from Logos, Nigeria and six from Free Town, Sierra Leon have sent in their applications for initiation into the Ahmadiyya Movement, and the new countries have a strong desire to see their countries converted into Ahmadiyya. Allah be praised.

INDIA.

Meetings have taken place in Patiala, Hoshiarpur and various towns of Northern India and have been brought to a successful close.

Ahmad of Qadian and the Islamic Societies.

(By M. A. M).

One finds in these days a mushroom growth of Islamic Societies, and Anjumans, and the most primary object of their organisers as given out to the world at large is the so-called Reformation of the Musalmans all the world over. It is beyond the shadow of doubt that the Muslims have fallen into the depth of degradation having lost that true Islamic spirit which was once their distinguishing feature. The very fact that so many societies and associations have sprung up accounts for the need of a reformer who should raise them again to their ancient pre-eminence. It cannot therefore be doubted that the community requires a helping hand to lift it up from its degraded position. Yet it would be well to remember that the methods adopted by these organisers of Muslim regeneration are far from being perfect. They have altogether neglected the path chalked out for them by the Holy Quran. Many a society undertook this noble work of 'Reformation' of the Muslims, but all their efforts have been futile and their undertaking a failure. The well-known Anjuman-Hamayat-i-Islam of Lahore with its long history of more than one-third of a century has done nothing in the way of producing true Muslims for whose education and moral well-being it held itself responsible. Its sister Anjuman, the Nu'mania, has hardly gone beyond the narrow limits of sectarian disputes. The Central Islamic Society of London and the Muslim Conference at Peking have recently undertaken the propagation of Islam and the redemption of its followers. It is vain to expect that their undertakings will ever flourish, since regeneration has invariably been the result of some divine messenger's presence and magnetic influence. The reformation being purely a spiritual task can only be accomplished by spiritual men. The prophets being themselves educated by

the Almighty have succeeded in educating the masses who were ready to listen to what they said and to what they did. The Arabs being educated by the greatest of prophet furnish a striking example of the true reformation. When the moral and spiritual darkness in which Arabia was enshrouded was dispelled by the flood of divine light,—Mohammad (peace be upon him),—the Arabs became the true reformers and teachers of the world.

The present age cannot be an exception to the above rules The demoralised condition of the Muslims does require a reformer. Therefore it would be idle to expect these societies to accomplish what can only be achieved by a prophet. The Almighty God, out of his bountiful mercy, raised a prophet from among us so that Islam might shine forth again and illumine the whole world, and once again the name of God be made known to the people living in the farthest corners of the earth. We found this prophet in the person of Ahmad of Qadian, (India). He showed wonderful signs and gathered a large following. He instructed them in the divine paths and created in them the true spirit of Islam. If he had not come, the claims of these men to the redemption of the Muslim community might have been acceptable but now, when the merciful God seeing the piteous condition of Islam has sent a messenger, it is but wasting of time and energy to follow a course other than his and to try to accomplish what can never be otherwise accomplished. Let it be known to the promoters of these societies and their sympathisers that the right way to succeed is to follow in the footsteps of Ahmad of Qadian, the true redeemer. The Central Islamic Society of London and the Muslim Conference at Peking should especially make it a point to note that if henceforward they still continue to cherish the idea of the propagation of Islam and the redemption of the Muslims according to their own whims, they shall be going farther from their real objective and thus wasting their time. money and energy in realising empty dreams.

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